

Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

A Changing World and an Unchanging Christ

WE are living in an age of tremendous outward development, of vast activities, of multiplied scientific discoveries, of annihilated distances, and general education. There is so much new in this age that the question is being constantly asked, "How can religion remain unchanged when change and progress surround it on every hand?"

THE PRESENT AGE

The present age is in a remarkable way a period of vast activity. It is something over a century back to the rise of power. The steamboat and the steam railway appeared at about the turn of the nineteenth century. Today power is everywhere. A generation ago the rich had carriages, and the rest of the world walked; but today practically everyone has his motor car, and a large part of the drudgery of work is done by mechanical energy. Publicity has speeded up commerce. Commodities once became established in a lifetime; today they are established over night by means of a million dollar advertising campaign. Production is similarly speeded up. We manufacture by the thousands and millions instead of by the dozens. Women as well as men have come into commerce and industry, so that there is no group which sits untouched outside the impulse of these driving, rushing days.

The progress of science has turned the very frame of things into a complex of action. Matter is force. Law itself is ordered force. Every silent stable thing is gone. From atoms up to worlds every objective thing is pulsing with vast activity.

Paralleling the increase of action there has been a shrinkage of world boundaries. A hundred miles to us, with the automobile and the aeroplane is little longer than two blocks to our grandfathers. The ocean has become a mere inland lake; the radio has brought the whole earth, as it were, to our dooryard. It took Magellan years to circumnavigate the world. Dr. Hugo Eckener did it in a week. Our great ships put out from their harbors over the seven seas and keep in uninterrupted contact with New York, London, Paris and Berlin.

Education today has become general. Women as well as men are educated. College training is more common in America today than High School was two generations ago. Even the man on the street knows the rudiments of science, and currents of learned opinion affect constantly the whole of human society.

CAN THIS NEW AGE BE SATISFIED WITH THE OLD FAITH?

It is indeed a new world in the midst of which we are living; new in its sweep of activity; new in the compactness of its life; new in its breadth of intellectual development; new in the equipment of its homes and industry; new in its conception of the universe, in the fundamental facts of being. Its dress, its social customs, and even its point of view are new. Can this world then, which is everywhere new, hark back in its religion to the faith of the first century? Can religion remain fixed while everything about it moves? advances?

Taken thus as a bold generalization, the question is startling. But when the facts of life are more closely examined this contrast is found to be more specious than real. The fact is there is no parallel and contrast here at all. The increase in the last hundred years in science and civilization has been almost entirely in objectives in the external, whereas religion and the faith of Jesus Christ is a thing not of externals, but of the soul; and why should the world's late progress in objectives discredit the conclusions of its earlier progress in subjectives? The soul has its own realities, and they are as definite and as experiential as those of sense experience. The experience of duty is universal; the urge to love is universal; a vague apprehension of some all-enveloping infinite is also universal. Every race has its sense of freedom, its experience of a bad conscience, its search for truth, its aspiration for immortality. The prophets and seers of men had long been engaged with this world of the spirit when Greek philosophy first laid the foundations of science. The world of the soul was an old world. It was the first to be explored. The world of the soul was already thoroughly familiar to men long before the effective exploration of sense values was even begun. And it is not alone in religion, but everywhere in this sphere of the spiritual that values have remained unchanged.

We love just as our fathers loved. Romance and motherhood have not changed. Duty has the same august authority that it has had across the centuries. The Ten Commandments are not outgrown. The progress of science has not changed the standards of aesthetic loveliness. The rose has not lost its charm. The great names in literature, art and music are in no way affected by recent discoveries in physics and biology. Psychology has indeed theorized about man's moral responsibility, but the new theories have not modified our experience of sin and guilt and shame. We know today, in spite of our psychologies, the same hovering sense of judgment, the same shrinking sense of moral fear. We rejoice as our fathers used to at weddings, and we weep as they used to at funerals. All down the centuries our lives still come short in every human expression, as theirs did. We still seek for some means, some gospel by which we can transcend life's failure. We seek and we fail. Dying at last, we die as they died. We shut our eyes, query-

ing, "If man die, shall he live again?" And through mingled hope and fear we take our halting way out into mystery.

THE WORLD OF SOUL THE FIRST TO BE EXPLORED

This world of the soul has not been changed by the recent developments in the world of sense, nor is there any reason why it should be changed. The world of the soul was the first to be explored, when men had not even begun to think about physics and biology, they had inevitably experienced love, pain and death. The world of the soul is pressed upon us with an immediacy that cannot be ignored, that cannot be set aside. The Cro-magnon man, who dwelt in the caves of Southern France and expressed the aspirations of his soul in artistry cut upon the rocky walls of his primitive home, had already experienced the reality and explored something of the scope of man's spiritual experience. Nor have all the centuries provided us with any better approach to these realities, or shed any better human light upon them.

The great Plato knew the world of the soul, and long ago affirmed both the certainty of his experiences and the indefiniteness of his conclusions. He said in substance: Man in his search for truth is like one who without rudder, sail or oars, should seek to sail the sea. He cannot possibly come to any haven. So are we. We cannot attain to truth. We will but wander ineffectively upon the deep unless the gods send to us some one from themselves to bring us a revelation. Hebrew prophetism was already past its zenith when Plato wrote, and its message of divine revelation with the promise of Messiah,—what is it if it is not the fulfillment of that revelation which he saw as man's necessity if he is to arrive at ultimate and satisfying truths.

CHRIST AND THE WORLD OF THE SOUL

And so it was to this explored, this developed, this bounded world of the soul that Christ came two thousand years ago. He came as the answer to all its aspirations, as the fulfillment of all its longings. How well indeed he said, "I came not to destroy the law and the prophets, but to fulfill them." He is the truth, He is the reality of life made manifest. Philosophies may come and go. Civilizations may rise and fall, but he is ageless.

He is unaffected by any of the circumstances and settings of life. He abides above all change, the supreme expression in the sphere of the soul; which is indeed the first, the most immediate reality in experience.

But let us come more closely to grips with this truth of the finality of Christ. Those who believe, and those who do not believe unite to affirm him supreme. Admittedly he divides the ages. Even the men who deny His deity, nevertheless are constrained to admit that they find in Him the definition of God.

The finality of Jesus can be most effectively expressed under five heads as follows:

His ethical finality.

His religious finality.

His finality as life.

His transcendence.

His Saviourhood.

JESUS' ETHICAL FINALITY

Ethically Jesus Christ made a tremendous change in the thinking of the world. He displaced the older egoism of pagan civilization and put in its place the obligation of brotherhood. He taught us to see that humanity is one, and that the race never can be free from sin until it is free also from its disunities. Society must become one, even as the stars are one. Hatred, He said, was like murder. To call a brother a fool was to be in danger of eternal fire. Justice presupposes love, and can only be fulfilled by that which fulfills love. There is only one righteousness, the character of God. Goodness can be predicated of man only when man stands in the image of the Holy God.

Jesus said these things, and once he said them, the recognition of their truth was inevitable. There can no more be a correction of these statements of Jesus than modern mathematics can correct the discoveries of Euclid. Jesus brought us the interpretation of man's ethical nature, and that interpretation is inevitably final.

JESUS' RELIGIOUS FINALITY

Again Jesus is final in the sphere of religion. He presented religion as human life finding its complement in God. He said, "I live because of the Father," and then went on to say that relationship to Him is a fundamental part of the reality of life. He said that life is relationship in the religious and social world, just as it is in the biological world. Ethics is effective human brotherhood, and religion is man's effective sonship

toward the Infinite. Religion is the final harmony, the unity of God and his creation, through man His self-conscious creature. The religious man finds the very meat of life in his conscious awareness of God, and of unity of purpose with God. "My meat," said Jesus, "is to do the will of my Father," and again, "I can do nothing of myself," but in the unity of my life with the infinite, the whole unbounded sweep of the Father's infinite activity becomes also the activity of the Son.

Two thousand years ago Jesus said these things; and when He said them He said them forever. Having once been said, they can never be unsaid. This is the reality of man's religious instinct. Jesus spoke it for us, interpreted it to us, and in doing so He did it for the ages.

HIS FINALITY AS LIFE

The third finality we find in Jesus is that of His life. In other teachers, we can make a separation between what a man says, and what a man does and is, but in Jesus, the truth that he taught and the life that He lived were one. He uttered these great truths, not as the conclusion of His intellect, or the aspiration of His heart, but as the song of His soul. He lived in the atmosphere of God. He saw God in the shining of the sun, in the glory of the field flower, in the falling of the little gray sparrow. He saw God so very near to man that even the hairs of our head are all numbered. In the power of this mighty fellowship He saw death disappear, and destiny sweep out, until at last man finds himself beholding the very glory of the eternal love of God for God in the bosom of the Trinity, of which creation is the glory song.

Experiencing life thus, Jesus did not know man's motive to petty pride or petty jealousy or petty wilfulness. Obedience was to Him no sacrifice; it was the glory of His day. He might be washing human feet, His loins girded with a towel, or dying in lonely suffering isolation; it mattered not to Him. He did not seek and struggle, as we do. He simply lived the richness of His inner life, in which truth was a vision, and sacrifice even a song.

HIS TRANSCENDENCE

And then He is transcendent. He is this already in the majesty of His truth and the power of His life, but His transcendence is even more complete. In Him we not only see

the soul fulfilled, but we see the soul also delivered from the limitations of the body. The completeness of our Lord's transcendence over the limitations of man's mortal life comes to its best expression in His resurrection from the dead, but it is partly manifest also in the power of His miracles.

What a portrait is that presented in the New Testament Scriptures. The sick of the city are gathered together in the narrow lane about the house of Peter in Capernaum, and Jesus moving from one to another, touches them with healing power. He stands calm amidst the boisterous winds and high rolling waves, and speaks his gentle word, "Peace, be still,"—instantly there is a great calm. He speaks even to the dark hopelessness of death. "Lazarus come forth," he cries, and the dead lives again. At last He Himself descends the sepulchre and makes manifest His power from within its dread confines. He burst his garden tomb with a triumphant shout, and leaves its gloomy depths open and empty behind Him.

Do we doubt the record? It is not so easily dismissed by a mere dogmatic criticism. It was already a responsible literary witness within twenty-five years of the event. Paul wrote First Corinthians by the middle of the sixth decade, and gives us there a synopsis of the resurrection appearances of Jesus that are easily identified with the accounts of that series of events in the Evangelists. Sir William Ramsay quotes Adolph Harnack as admitting that the Gospel according to St. Luke was written in the year 58, and in view of the abrupt ending of the Acts, and the certainty that the Gospel was written before the Acts, it would seem that his conclusion can hardly be denied. The Gospel according to St. Mark is even earlier, and so carries us even nearer to these mighty events it so vividly described. Then, too, John and Peter are both of them historical personalities, each has left us a record of his thought and of his Christian devotion. These men of the first Christian generation were succeeded by Papius, Polycarp, Clement, Ignatius, Aristides, Justin, Irenaeus, Tertullian, Origen,—and so the unbroken line of Christian witnesses, amid martyr devotion stretches across the centuries connecting the Church of the first generation with the Church of the present time.

It is a certain fact that Jesus' sepulchre was open and empty when the apostles first

preached the gospel in Jerusalem on the day of Pentecost; nor can negative scholarship offer any explanation of how it became open, nor of why the enemies of Jesus were unable satisfactorily to account for the circumstances and the disappearance of the body. To call into question the sincerity of the apostles is sheer absurdity. Men do not die for a lie, nor do they triumph over death by faith in an event which they know did not happen. Unbelief limps pitifully. It has an unworthy cause and a more unworthy argument. The resurrection of Jesus is a fact. This conclusion fits His life as the final Hallelujah in Handel's great chorus fits its increasing triumph. And how a Jesus whose life is consummated in His resurrection fits the soul of the human race! He is the answer to all the ages, the fulfillment of all man's aspiring, the crowning event of the centuries in the sphere of the spirit. He can no more be left behind than Euclid, Capernicus or Newton. He is everlasting.

THE SAVIOUR

And then finally this stupendous figure is our Saviour. Not only does He transcend our limitations, but He transcends them for us, and lifts us all with Him into infinite destiny. When we sink before Him, rising out of the proud littleness of our self-sufficient doubt to believe, the power of His life becomes effective for our transformation. Nor is this so hard to understand. The human race is an organism, not an assemblage of independent individuals; and where faith unites us to Jesus Christ, that is salvation. The failure of life is our proud, self-sufficient independence. The triumph of faith is that we lose ourselves to find our Saviour. Unity with Him is inevitably big with promise. He, the head, carries the body with Him into glory. The office of the Spirit is to reveal the relation attained by faith. Salvation is not an accomplishment, it is an attainment. We come into unity with our Saviour and discover the power of an endless life.

This is The Christ of the Ages, and why should we have outgrown Him because, forsooth, we now wear shoes instead of sandals, and drive an automobile instead of a chariot? The theory of evolution cannot change the experience either of duty, or of love, or of death. Nor can the new discoveries in physics and biology modify the finality of spiritual perceptions which were already hoary

before physical sciences were known. The progress of civilization cannot dim His glory. No outward change can lose his finality. High above us as the unchanging stars, He still sweeps on. If philosophy exclude Him, it will have turned its back upon truth. If science ignore Him, it will have gone aside into a blind alley. He is supreme, final. In the beginning He already was. His voice commanded this world into being. He is God the Son, the archetype of all human sonship; He is the truth, the light, the way by which men come to God. He abides; forever He abides.

I do not know how wide the spaces are;
I do not know how far the utmost star;
I do not know what worlds or light may be,
Or life; or how this ordered frame began.
This only do I know: That Christ my soul

Fulfills. My aspirations stand complete.
In Him. He is my destiny, my flower.
More easy could I all the worlds deny,
And turn the planets into spirit's dream,
Than doubt my soul and Him, and sink ourselves,
Both Christ and me, in some wild swirl of things:
Atoms, electrons,—a kaleidoscope of worlds.

He stands unhurt. Him, ages cannot lose;
Enshrined He is by progress of the years;
Entrenched among man's infinites,—his thirst
Of love, of worship, good and deathless life.

Our science but the setting of His truth
Is seen. It cannot dim His flaming light,
Or lose the wonder of His high renown.
He is the flashing jewel itself that shines
More bright, enhanced by all our artistry.
Yes, He abides away. He must abide.
He is the soul of things, the eternal life
Made flesh, man's Saviour, destiny and goal.
—H. P. S.

The Bible and the Reformation

THE October (1931) number of the *Union Seminary Review*, Richmond, Va., contains a veritable broadside on the above-named subject. With most of the articles we are in glad agreement. In others we detect a marked subjective element in the writers which colors their interpretation of the teaching of the reformers and the church confessions. We find the reprinted article from Dr. Charles Gore entirely too liberalistic, which, of course, is not surprising.

THE BIBLE THE WORD OF GOD

In an article reprinted in the said *Review* from *A History of the Reformation*, by the late Thomas M. Lindsay, a futile attempt is made to draw a distinction between the Bible and the Word of God. We say "futile," because the writer obscures the subject; he does not clarify it. Just what is the Word of God, if it is not the Bible? However, the attempted distinction is made in the interest of the dissecting Biblical criticism, which holds that men can pick out from the Bible what they decide is "the Word of God," and accept that, but need not accept the whole Bible. But that is by no means the view set forth in the Westminster Confession, as is evident from the following citations from that important document. We quote them from articles in the above-named magazine.

WHAT SAYS THE WESTMINSTER CONFESSION?

In Article II we read: "Under the name of Holy Scripture, or the Word of God, are now contained all the books of the Old and New Testaments, which are these." Then all the books in the Biblical canon as Protestants hold it today are named. Article IV, in speaking of the Holy Scripture teaches that "it is to be received, because it is the Word of God." Article VIII explicitly declares that the Old Testament in Hebrew and the New Testament in Greek are "immediately inspired of God," and therefore are "the Word of God." In this matter we must agree with the Westminster Confession. We believe that the attempt to make a distinction between the Bible and the Word of God leads to a rationalistic treatment of Holy Scriptures.

SHALL WE HAVE MORE CREEDAL STATEMENTS?

A clear and incisive writer in the above-named *Review* thinks that the Christian church, especially the Presbyterian branch, should add some statements to its present Confession to meet some of the crucial questions of our day. He holds that the church should make pronouncements on the following current problems: present-day human-

We have no more October numbers to offer. We still offer the November and December numbers with a new subscription

ism; the relation of Christianity and science; the Higher Biblical criticism; the denial of the supernatural; the Bible and the social teaching of the day; the source of authority in connection with the claim for the authority of the so-called "Christian consciousness." We are not quite convinced that ours is a creed-making age. Could clear-cut statements be made on all these topics that would command a majority of votes in any denominational assembly? It is doubtful. For example, what could be said about the Bible and science in the face of the many conflicting views in the scientific world itself? If the Bible is in agreement with science, one may well ask, What kind of science? Perhaps, when we note the fundamental character of the evangelical creeds, we will find that they have made all the statements needed, provided they are accepted *ex animo*, to keep us loyal to "the faith once for all delivered."

A STURDY VIEW OF THE BIBLE

It is a good plan to go back sometimes to Dr. Charles Hodge's rugged view of Biblical inspiration. After stating his view, he says in his *Systematic Theology* (Vol. I, p. 165):

The view presented above is known as the doctrine of plenary inspiration. Plenary is opposed to partial. The church doctrine denies that inspiration is confined to parts of the Bible, and affirms that it applies to all the books of the sacred canon. It denies that the sacred writers were merely partially inspired; it asserts that they were fully inspired as to all they teach, whether of doctrine or of fact.

ANOTHER EXPLICIT STATEMENT

From the same volume (p.163) we are glad to share the following explicit declaration with our readers:

This is the fourth element of the church doctrine on this subject. It means, first, that all the books of Scripture are equally inspired. All alike are infallible in what they teach. And, secondly, that inspiration extends to all the contents of these several books. It is not confined to moral and religious truths, but extends to the statement of facts, whether scientific, historical or geographical. It is not confined to those facts the importance of which is obvious, or which are involved in matters of doctrine. It extends to everything which any sacred writer asserts to be true.

When Dr. Hodge, in the above pronouncements, refers to "the church doctrine," he means the Presbyterian Church as based on a proper interpretation of the Westminster Confession. We believe that his construction is the right one, because it accepts the con-

fessional statements at their honest face value.

THE REFORMERS' VIEW STILL TENABLE

One of the best articles in the symposium in the said number of the *Union Seminary Review* is the one by Rev. W. Twyman Williams, D.D., bearing the title, "Is the Reformers' View of Inspiration Still Tenable?" By means of solid arguments and numerous quotations from notable authors, he holds that the sturdy view of the Reformers can still be maintained in these days of negative criticism. Citing the position of Dr. Welch, Professor of Hebrew and Old Testament Exegesis in New College, Edinburgh, Dr. Williams says:

Dr. Welch declared that the discovery of new facts has now made untenable all three of the basic positions of the Higher Criticism of the Pentateuch. These he states as follows: (1) that Genesis is to be resolved into documents, J, E and P, by test of the use of the names of God; (2) that D (Deuteronomy) dates from the reign of Josiah; (3) that P (Leviticus) dates from the time of Ezra."

And yet some of the latest liberalistic books keep on and on repeating the documentary theory as if it had never been questioned by scholars! The smug complacency of the modernistic school is one of the amazing phenomena of the present day.

WHAT SAYS A GREAT ARCHAEOLOGIST?

Apropos to what is said of Dr. Welch in the preceding paragraph, we desire to quote a statement by Professor A. H. Sayce, as quoted by Dr. Thomas Jollie Smith in his valuable book, *Studies in Criticism and Revelation* (p.79). Says Dr. Sayce:

There is no better way of impressing upon the general public the fact that a skeptical attitude towards the words of the Old and New Testaments is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of the Scripture. Archaeology, based on scientific investigation, has demolished the assumptions and conclusions of subjective criticism; and it is not going too far to say that the archaeological discoveries of the last thirty years have, with hardly an exception, been dead against the most confident decision of the merely literary critics, and in favor of the trustworthiness of our records.

THE REFORMERS AND THE BIBLE

We have been much pleased and edified by an article in the said *Review* by Professor David S. Schaff, D.D., which bears the significant title, "The Bible Rediscovered by the

Protestant Reformers." We quote the following:

The Scriptures were for the Reformers their compass to Christ and the things pertaining to eternal life. Poring over its pages, Luther discovered the path leading away from mediaeval errors which had been put in the place of plain Christian and Apostolic teachings. All the Reformers, by their preaching, asserted the position that the Word of God is the source of Christian truth and the sole arbiter of what Christian truth is. Luther, by his translation of the New Testament into the language of the people, and Calvin, by his commentaries, and both by their own writings, were the foremost advocates of this position. Luther was its pioneer in the sixteenth century.

HERE IS A DIFFERENT ATTITUDE

The following paragraph from Dr. Schaff's valuable article carries much food for thought:

As against the free circulation of the Bible on which the Reformers insisted, the popes from Innocent III (died 1216) have been against it, and all the popes of the nineteenth century fulminated against the Protestant Bible societies, denouncing them as "crafty institutions," and the Protestant versions as "the product of guile," "poisonous pastures," and "poison-bringing death." The Plenary Catechism of Baltimore and Pius X's Catechism of 1912 continue to co-ordinate tradition and the Scriptures as equally sources of religious authority.

To us it is a sad thing indeed to think that a large body of Christians, who really believe the Bible to be the Word of God, should want to withhold it from the people. That holy Book says, "Whosoever will, let him take the water of life freely." It also says: "God is no respecter of persons." The Bereans were commended as "noble" because they searched the Scriptures—*L. S. K.*

Christian Faith and Life and its New Task

THE modernist-fundamentalist controversy is now largely history. When it began modernism was not understood, and by many was supposed to be but a slight modification of the Christian faith. It is now generally recognized to be a new expression of that Arianism or Unitarianism which has periodically appeared to confuse and reduce the power of the Christian gospel. That this point of view is now largely developed in the schools of American Protestantism will not be denied. That its effect upon the Christian Church has been to reduce greatly its passion, its spirituality and its power, will be almost as widely admitted.

Modernism, nevertheless, has been creative in some respects. It has fixed the thought of the generation upon the fact that Christianity must transform the institutions of human society as well as the hearts of individual men. Its emphasis at this point has been seriously unbalanced, but the social ideals it has written upon the conscience of the Church has been valuable notwithstanding. Then again its emphasis upon experience will have a useful influence upon our statement of Biblical doctrine. Men will approach the Word of God with a realization that its revelations must be stated so as to be comprehensible from the point of view of human experience. Third, it has forced a new ex-

amination of Christian evidences, and by doing so will inevitably freshen and strengthen their appeal. These results will be permanent, and for them we can be grateful. But its hostility to metaphysics, its so-called "moral-divinity" of Christ, its denial of His resurrection, its repudiation of the supernatural in Scripture, its shallow criticism of the Atonement, its confusing of depravity with what it has called man's brute inheritance, its substitution of habit formation, etc., for a supernatural divine recreative work in the soul,—in all these things it will be found to have corrupted and impaired faith.

Modernism was an expression in religion of that naturalistic and self-sufficient point of view which dominated thought before the panic of 1929 had emptied us of self-assurance and the new physics had demolished our mechanistic point of view. It is a spent force. The Church has recognized it for what it is, and has gone by it. Its useful resultants alone will remain. We are now in the midst of a reaction toward faith. Mind, spirit, personality is the ultimate reality. The question is not whether man has a soul, but how we can preserve a conception of reality in the objective universe. The soul is a fact. God is a fact. Faith in the supernatural is only a question of developing adequate his-

torical evidences. We are in a new world. The world of mechanistic ideas that produced modernism has vanished or is vanishing. We are moving out again into an epoch of the spirit, which if properly developed by the Christian pulpit with solid information and an adequate grasp of moral and redemptive truth, will unfold into a mighty tide of spiritual awakening, like that at the Reformation, and the birth of a new civilization.

In promoting this new age the need is for a powerful and intellectually stimulating statement of Christian evidences. Men and women need to be made aware of the fact that Jesus Christ is a challenging fact. That in Him the very everlasting God came visibly, tangibly into the stream of human history, manifesting His glory, revealing His truth, uttering—in His cross—everlasting judgment upon sin, triumphing over death, ascending on high. This positive statement of the strength of the Christian position is the pressing need of the times. It must be written in books. It must be enunciated in church magazines. It must be proclaimed from pulpits. Ultimately it will glow and burn again in university class rooms.

It is to serve in this creative labor *CHRISTIAN FAITH AND LIFE* understands its present mission. When modernism was misunderstood and its silent penetration of the church but little recognized, the urgent need was to point out its true character and make clear its illusive ambiguities. But now this work has been done, and the ruinous affects of rationalistic negations are evidently manifest in the state of the church all about us. *CHRISTIAN FAITH AND LIFE* faces now a new task. Its present responsibility is chiefly positive. There is still need to have pointed out the chosen naturalistic bias of much thinking, and to oppose the unproved conclusions of such thought with positive facts; but chiefly our responsibility is to develop the mighty Christian apologetic that is now so abundantly possible.

Christ is a fact. The Incarnation is a fact. The very everlasting Son of God did veil Himself in human nature and flesh. The Infinite has become manifest in the finite. This is that "weakness in strength that we cry for." "Our flesh" we have seen in the "Godhead." Christianity is true. The Wesleyan revival, the revival of 1801, the time of spiritual power under Finney in the forties, and Moody in the eighties, were not emotional excitements. They were super-

natural experiences; and we are now upon the eve of a new and more significant manifestation of the same power.

Do you believe these things? Do you want these things said to the youth of America in five hundred colleges and universities? Do you want these things said not simply as an emotional faith but as supported with solid facts? *CHRISTIAN FAITH AND LIFE* believes that to say these things in this way is supremely important, and it is to the task of doing this that it is dedicated in this tremendous epoch of Christian history.

And now after the vision comes the call. Christian magazines are seldom, if ever, published for profit. Benevolent minded men and women who love the faith must contribute to maintain them. The five hundred magazines which we send to college and university libraries bring us no income,—and yet what a dividend in faith they produce if even two or three students in each school read their pages! The men who are producing and circulating this magazine are doing it as a devotion. Many of them are contributing largely to its support. They claim no credit for these labors or gifts. To do these things has been a privilege; but we find ourselves needing help. Here are a few evidences of the usefulness of our labor which have come in unsolicited in the last few weeks. Against the background of these statements we invite you to share our devotion.

A preacher in Delaware writes: "I declare it to be the most valuable and most highly prized magazine I receive. My church is now in the midst of a glorious revival. I am indebted to this magazine for much of the inspiration which has had to do with this, and with a union revival in which there were thirty-three conversions."

Dr. Frysinger, a retired preacher, in California, writes: "I enclose a check for \$22.00, which I am squeezing out of my income without lessening the contributions I make to some good causes. You can apply this to the deficit you were compelled to face on this year's expenses of *FAITH AND LIFE*. If the magazine had to be given up, I would consider it a calamity. It is a power for good. I have received a number of letters attesting this."

A minister in Philadelphia said just a day or so ago: "The Christmas story in the De-

cember issue moved me so that I read it in my Church at our Christmas celebration. I interspersed its facts with carols, and had the reading accompanied by soft music. I prize the magazine above every other which comes into my home."

Another minister writes from out "in North Dakota: "Just a line to express my sincere appreciation of the material you are bringing together in *CHRISTIAN FAITH AND LIFE*. Every number excels. It is dignified, scholarly, robust, timely. It is taking the place on my table the *Methodist Review* held when edited by Dr. Kelley, a quarter of a century ago."

Then comes another letter from a minister in Norman, Oklahoma, who says: "I find here at home the various issues of *CHRISTIAN FAITH AND LIFE*. I have enjoyed some hours with them and wish to congratulate you on the splendid journal which you are producing, which must indeed be winning the respect both of friends and foes of the traditional faith. I am especially pleased with the high level attained both in scholarship and spirit. God bless this much needed ministry. I think I can see indications that a great change is coming in our Methodism. I notice a restive and sensitive reaction on the part of certain modernists."

A pastor of Spanish work, under the Latin American Mission writes from Flagstaff, Arizona: "Some unknown friend has been so kind as to send me for some time *CHRISTIAN FAITH AND LIFE* edited by you. I always carry a copy or two with me to read as I travel on the train to my appointments. I thoroughly enjoy it, its scholarly way of orienting our lives toward the rising Sun is unique and very helpful in this age of unitarian mist. Let me express my appreciation. I have especially enjoyed the October number."

Another letter comes from New Albin, Iowa: "Please permit me to express my appreciation of *CHRISTIAN FAITH AND LIFE*. I consider it by far the greatest religious magazine that I have known in a lifetime. It is critical. It challenges the opposers of Historic Christianity; shows their weaknesses, and exposes their unscholarly utterances. In this age this alone is of inestimable value. It is constructive. Its portrayals of the most recent scientific, philosophical and archaeological discoveries and deliverances are in-

valuable. It is scholarly. To read its articles is to be thrilled with a consciousness of its mastery of its subjects. Its evidences of the Historic Christian Faith are unanswerable. It supplies a three fold need—critical, constructive, and scholarly, any one of which would justify its existence. I hope for it a large circulation."

May we count on you to help us send this positive message of Christ out into all the world this year? It is a fact that *CHRISTIAN FAITH AND LIFE* is in circulation on every continent.—H. P. S.

John of the Jordan

WILLIAM L. STIDGER, D.D.

John of the Jordan, and blue Galilee!
John of the Mountains, and John of the Sea!
John of the Wilderness, John of the Streams!
John of the Locusts, Wild Honey—and Dreams.

How did you sense there was dawn in the air;
How did you know that a Prophet was there?
Tell us the tale of the morning Christ came
Down to the Jordan, and speaking thy name.

"How did I know it was Jesus who spoke?
Something within me arose and awoke!
Something within me leapt up like a light,
And quickly I knew there was dawn out of night!"

"The meaning I knew of the wilderness then;
That Prophets and Saviors must dwell among
men,
Must laugh with their laughter, must suffer their
pain,
Must feel of their sunshine and know of their
rain!"

"The silver-white waters of Jordan were swept;
The Master's dear Presence made all things com-
plete;
The voice of the Father, the wings of the Dove,
The slant of the sunshine, the warmth of God's
love!"

"That day was the crowning of all days for me;
That day was the solving of all mystery;
The meaning of Life in the sound of God's voice;
I leapt into living and made the Great Choice!"

Boston.

May you dwell deep in Christ! When you get upon the Rock Christ Jesus you are safe, when you get into the Rock you are happy. A man on the Rock will be subject to the wind and to the rain, to the damp of dews and to the heat of the sun; but to a man in the Rock it does not matter what weather it is; whether it blows or shines, he is fully sheltered. The innermost place of the sanctuary is the most divine. Dwell deep.—C. H. Spurgeon.

The Editor's Idea of a Christian Theological Seminary in this Present Age

ONE of the most striking facts in experience is man's universal recognition that the world of sense experience is too small for the soul. The world of sense experience is constantly finite, but the world for which the soul aspires is everywhere extended toward the infinite. This is the rise of religion. The soul, by faith, possesses itself of an enlarged world that is big enough for it to move about in.

As a religion Christianity shares this quality of transcending the natural with all religion; but it has also two values in addition that are characteristic. First its transcendence of the natural order is never whimsical, but always orderly and moral. Second these transcendent values are not only truths held by faith, they are also vivid facts standing in the stream of human history. Christianity is thus extraordinarily certified. It is certified by the universal out-reachings of the human soul, which attest all religion. It is certified also by the accumulated witness to its various supernatural events, in which its truth of transcendence has gained historical expression. It is certified, third, by the unvarying moral quality found in all its data. That man longs for life beyond death is instinctive, universal. That Christ rose from the dead is historical. That His resurrection is fit to Him as one who had lived a sinless life, is moral. Here in a sentence is the peculiar quality and power of the Christian religion.

Starting with this hasty survey of its fundamental values we can see instantly that the schools of theology, whatever else they may do or leave undone, must be interpreters of the whole wealth of Christ's transcendent life to men. They must accept with utter frankness this total body of truth and seek to build the church's ministry up in the wonder of it. The glory and power of the Christian faith is transcendent Christ; God the Creator made manifest in the midst of His creation; the Infinite clothed with the finite; the Eternal Sonship, the archetype of all created sonship. The destiny of all human aspirings, made vividly manifest in the stream of history, and to manifest this one

is the first responsibility of every theological seminary.

Essential Christianity as historically developed can be outlined in half a dozen great positions. It is theistic as distinct from pantheistic, and is therefore supernaturalistic. It affirms a supernatural, divine revelation, including the prophetic Messianic hope. It affirms the incarnation, God, the Creator, taking human nature and flesh in the womb of the Virgin. It affirms atonement, that deity took death, the penalty of human sin, up into His own infinite life that He might be both just and the justifier of sinners. It affirms the historic victory over death in Christ's resurrection and ascension into Heaven. It affirms His final return. It sees man as universally sinful but justified and regenerate in Christ through faith. It anticipates after death a judgment which will issue in unending blessedness and unending banishment. This is essential Christianity and it is historic Christianity. Every department of a Christian theological seminary must be true to this body of faith, and must seek earnestly to establish and confirm men in it. A man who does not share the devotion of the Christian centuries to this body of truth has no proper place in a theological seminary, no matter how fine may be his spirit or how broad may be his learning. He is incapable of equipping men to be effective ministers of Jesus Christ; and since this is the purpose of the church's schools of theology, he cannot with efficiency and sincerity be continued there.

It is my judgment that every Christian theological seminary should major evidences. There should be a chair of apologetics that would develop the evidences of Christianity, and that would meet the criticisms of current philosophy against faith. Unless there is also an independent chair of archeology the tremendous support being brought to faith through archeological investigations should be included as a course in apologetics.

I believe Greek exegesis should be given a very large place in its courses. There should be some minimum of required Hebrew; and actual studies in Biblical theology on a large

scale should be required of all students. It would be a fine thing for men to sit down with their Bibles and work out a careful induction of the Biblical bearing upon such great themes as

THE PERSON OF JESUS.
THE DOCTRINE OF REDEMPTION.
THE FUTURE LIFE.

Unless the university has two departments, one of Christian ethic, and one of Christian sociology, it is my judgment that the course in sociology should stress Christian ethics. I find in the world much confusion with respect to ethical ideals. In the first place, men do not understand the distinction between the moral ideal as absolute, and the moral ideal as practically possible. It is, of course, true that the absolute ideal is impossible in the present sinful state of society. The absolute moral ideal would be as ineffective in the present sinful state of the social organism as a standard healthy diet would be to a physical organism suffering from fever. The distinction between the absolute moral ideal and the practical moral ideal should be made clear; and the duty of the Christian Church to lead men in the progressive realization of the absolute ideal should also be made clear. The seminary should also make clear the distinction between a man's personal loyalty to the absolute ideal and his practical necessity to make adjustments in actual human relations. There is a wide difference between a practical adjustment, made by a person who is utterly loyal to the absolute ethical ideal and a compromise of the ideal from selfish motives. This distinction is difficult but it is one of the ethical details that needs particular emphasis today.

One of the most impressive facts in Christian evidences is the gradual ethical lift achieved by Christ's Gospel, in the institutions of society, across the centuries. Every Christian student should understand this development; should appreciate its present stage; and should be able to lead practically out into the stage that lies just before. At the same time the primacy of the Gospel of personal salvation should be kept ever to the fore. The work of social reformation must

ever be kept secondary to and dependent upon the work of individual redemption and regeneration. This is the root; the other is the flower. Another very useful ethical course would be one, which would make use of biography and the masterpieces of literature to give point to ethical discussions.

I do not know how much emphasis is being put upon the history of doctrine in the courses of average seminaries at the present time, but I believe a careful course covering the major Christian doctrines in the outstanding periods of church history should be required.

There should be a strong course in philosophy, that would enable men to discriminate clearly the several approaches to truth such as science, philosophy, religion, and to recognize the limits of each. There is a great deal of ineffective thinking in the world, because men do not understand clearly the processes and limitations of intellectual life; and this circumstance has been most blighting in religious thinking. We have today repeatedly accorded the sciences an indiscriminating recognition which only reveals our incapacity for fundamental thinking. We need to know the bounds of each discipline so that we can use all and not be confused by the misuse of any.

I gather up in a sentence: A Christian theological seminary must stand clear Jesus Christ, God incarnate, crucified for sin and risen bodily from the dead. It must develop His evidences. It must enable men intelligently to handle the Bible, which is His supernatural and authoritative source book. It must develop an understanding of His ethics as related to personal and social morality. It must equip men to think fundamentally and to steer a straight course through the confusions of the secular thought of the day.

Such a theological seminary is of supreme value. It is probably the most fundamental single responsibility of Church leadership. But theological seminaries where halting and negative views are taught cannot be viewed as other than a liability. In such schools passion inevitably dies and men lose both their ministry and their faith.—H. P. S.

New Year Gift

What could be more appropriate than a year's subscription to *CHRISTIAN FAITH AND LIFE*? A monthly reminder of the kindness and thoughtfulness of the donor! But what means even more: It is the *best* remembrance, for it has an abiding interest! We still send the November and December numbers *FREE* to all new subscribers for 1932! There are no more October numbers available.

Just a Minute, Please!

OUR friend, Brother J. H. Smith, who, when he sent in his renewal, included an additional subscription for a friend, also wrote this encouraging sentence: "I wish you to know that anything I can do to advance the interests of your fine journal will be my pleasure, and, I think, a duty I shall render all the year." Can any one imagine what it would mean to us and the cause of faith if every one of our friends would feel the same obligation to CHRISTIAN FAITH AND LIFE? We are glad to say there are a few others who did as Brother Smith did, but not many!

And, here is another example of thoughtfulness many of our friends would find worth while to consider. With his renewal, Dr. C. S. Bobb includes a year's subscription to his pastor. This is fine! The donation of such a subscription to your pastor will render a twofold service: the donation in itself shows not only a spirit of good will which any minister will appreciate, but it will also be a genuine inspiration to him in his study, and this afflatus he will reflect in his pulpit ministrations.

We believe Dr. Bobb did something many could and would do if only the thought came to them. Now that you are reminded of it we believe many of our friends will follow Dr. Bobb's example. Then take note what difference it will make in his ministrations.

We have no more October numbers to send with November and December numbers as free premiums to new subscribers, but still have November and December numbers we will gladly send free to all *new* subscribers.

There must be a large number of subscribers who have never stopped to realize that a religious journal is not a business enterprise, but a devotion; and that its effective circulation can be accomplished only by the cooperation of our subscribers. CHRISTIAN FAITH AND LIFE is a witness to the truth of Christ of the ages.

Your assistance in circulating it is certain to increase His Kingdom.

How relieved several of us would feel if we could satisfy our obligations, to this great cause of maintaining a Christian magazine, with a contribution of fifty or a hundred subscriptions taken for friends! Ours is a much larger contribution!

Please think this matter over seriously and prayerfully. If the still small voice prompts you to make a contribution of any sort, act upon the inspiration at once. If you do not think of any one who is specially in need of this magazine, let us suggest the name or names. We always have a waiting list—the names of deserving ministers, underpaid, and missionaries who make sacrifices to the last penny and have not the wherewithal to afford our magazine, notwithstanding they want it and are in need of it.

Who will send us \$50.00 or \$100.00 to help these faithful volunteers to do greater service through the help they receive from this magazine? It will prove to be one of the greatest investments you can make. It will be laying up treasures where neither moth nor rust corrupt, and where thieves do not break through and steal.

And This!

DURING the last month we sent out Bills and Expiration Notices to all whose subscriptions expired, up to and with the December, 1931, issue. The cost entailed to mail them ran into FIVE figures! If our friends had just thought to mail us their renewals on receipt of the last issue of their paid subscription all this expense would have been saved and the inevitable deficit on our hands at the end of the year would have been reduced just that much!

But what is even more discouraging is the small proportion of our friends who responded! We regret to admit it. Now, the inattention on their part places us in an unenviable position, for we are not sure whether they wish to continue or discontinue!

Our experience of 50 years in the publishing business has proved to us that 49 out of every 50 subscribers resent it if their subscription is shut off promptly at expiration.

But there is the fiftieth person who is our problem! If we continue he invariably permits the magazine to come, and if, after several months, we mail him another bill, he will, indignantly, assure us he expected us to stop at expiration! How informing this is! And how unfair!

But how we do wish all renewals would come to us now without requiring us to send another bill!—F. J. B.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Still Another Theory

THE scientists of the evolution cult are given to proposing a variegated lot of theories. Comes along General Smuts, who has become a scientist since the Boer War. Here is his evolutionary theory:

While the stream of physical tendency throughout the universe is on the whole downward, toward disintegration and dissipation, the organic movement, on this planet at least, is upward, and life structures on the whole becoming more complex throughout the course of organic evolution. From the viewpoint of physics, life and mind are thus singular and exceptional phenomena, *not in line with the movement of the universe as a whole*. Perhaps we may even say that at the present epoch there is no other globe where life is at the level manifested on earth . . . I suggest that at the present cosmic epoch we are the spectators of what is perhaps the grandest event in the immeasurable history of our universe.

General Smuts thinks that "science is perhaps the clearest revelation of God to our age." We think He would be a strange kind of God who would create the universe, then let it disintegrate physically, while it is evolving biologically and psychologically. How will life and mind continue to exist in a disintegrating material universe? A strange, contradictory universe it would be which "as a whole" would go downward, while life and mind go upward.

Historical Testimony against Strong Drink

The *Presbyterian* reprints the following information from another journal. It is too valuable to let go by:

From an early Egyptian tomb we read: "His earthly tenement was shattered by beer and wine. And his spirit departed before it was called for." Xenophon, 300 B.C.: "Temperance means, first, moderation in healthful indulgence, and secondly, abstinence from things dangerous, as the use of intoxicating wines." Pliny, the Elder, 79 A.D.: "There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all animals are satisfied." Chaucer, 1340 A.D.: "Character and shame depart when wine comes in." Shakespeare, 1600 A.D.: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." Abraham Lincoln 1842 A.D.: "Liquor might have its defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from some, if not all, intoxicating drinks, seems to me

not an open question." William E. Gladstone, 1898: "The ravages of drink are greater than those of war, pestilence and famine combined." Clemenceau, 1920: "It is definitely settled that alcohol is a poison: a poison destructive of human energy and, for this reason, of society as a whole." Sir Wilfred Grenfell, 1928: "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor." Thomas A. Edison, 1930: "I still feel that prohibition is the greatest experiment yet made to benefit man."

Mind and Soul

A reader of this magazine writes us, anent a couple of paragraphs of some months ago in this department, about the relation of the mind and the soul. He appears to think that they are two different entities, and therefore man is a threefold being, composed of body, soul and spirit. Then he adds that people in an asylum have lost their minds, but have not lost their souls. That certainly is a relevant point, and we are glad it has been suggested. In reply we would say that, literally speaking, insane people have not "lost" their minds; their minds have simply become deranged or disordered. They still have their minds as to their essences. If the cause of the disordered could be removed, their minds would be restored to their normal functioning power. So we would say of demented people that neither their minds nor souls are lost, but have suffered some disorder which prevents their normal exercise.

A Few Relevant Observations

There are about a dozen different psychological terms used in the Bible, including both the Old and New Testaments. In the Old Testament we have *ruach*, *nephesh*, *leb*, *lebab*, *libbah*, *ratson*; in the New Testament, *psyche*, *pneuma*, *nous*, *dianoia*, *kardia*. Now if each of these terms stood for a distinct entity, man would be quite a multiple being; and that would be absurd. It is also pertinent to inquire: If man is composed of three entities, body, soul and spirit, what becomes of the soul after the death of the body? Does it perish while the spirit goes on living? Or is it the spirit that perishes, while the soul continues to exist? Is it not much better to hold that the many psychological terms employed in the Bible are used to designate different as-

pects and functioning powers of the same rich and wonderful entity, the human mind? Then we may hold that, when the body dies, the mind, with all its rich and varied powers, continues to live and function in fellowship with God and other spiritual intelligences.

Analyzing the Human Mind

There are good people who seem to think that any attempt to analyze mental processes means to injure the mind and detract from faith. A favorite comparison is, if you pick a flower to pieces in order to analyze it, you destroy the life and much of the beauty of the flower. That, of course, is true of a flower, but the figure is not an apt and relevant one, and so does not hold good. Two reasons may be assigned. First, if no flowers were ever picked to pieces and analyzed, we could have no science of botany. Our knowledge and culture of plants and flowers would be greatly reduced. The simple fact is, practically all our useful cultivated varieties in the vegetable kingdom are the result of careful scientific analysis. So with the human mind. Much knowledge of mental processes for education, morality and religion has come as a result of psychological study. The more we know about those processes, the more effectively can we deal with our fellow-men and the more can we correct our own faults. Because our Lord "knew what was in man," He was able to fit His gospel of salvation to man's needs.

The Second Reason

The second reason why the comparison of the human mind to a flower does not hold good is this: The flower is a physical organism, while the mind is a psychical entity. The two are very different in their essences and activities. Analyze the flower, and it is true that you destroy its form and much of its beauty and aroma. Not so with the mind. When you look into your soul and study its processes and condition, you do not pick it to pieces, for such a result is impossible. Your mind still remains intact as a unity, no matter how much you use introspection in investigating its states and activities. The time will come, according to the promise of Holy Writ, when we shall know ourselves perfectly. Will that be destructive of the mind itself? Will it not rather increase our joys at God's right hand, where there are pleasures for evermore?

Sundar Singh's Estimate of the Bible

In a letter to the British and Foreign Bible Society Sadhu Sundar Singh, the well-known Hindoo evangelist, pours out his gratitude to God for the Bible and its wonderful revelations of otherwise unknown truths. This is his tribute:

If I had not known this Book, which is God-given, how should I ever have known the infinite love of God which was revealed on the Cross? . . . I shall ever be thankful to the British and Foreign Bible Society who translated and made it possible for me to get this treasure in my own language? May God grant that many more like me will receive eternal life from the living Saviour by reading this precious Book!

You Cannot Take Darrow Seriously

When a man has such conceptions of human life as that announced by Clarence Darrow, the arch skeptic and hectic advocate of evolution, there is no need to take him seriously in anything he says. In one of his debates on the question, "Is Life Worth Living?" he said:

Life to me is a joke. That is the way I get by. It is an awful joke. A joke on me partly.

Compare such shallowness and triviality with the Christian view of the dignity, value and purpose of human life. The purpose of human life is to love, trust and serve God and do good to one's fellowmen, and thus prepare for an immortal destiny of power, righteousness and progress. Since Darrow's doctrine of evolution leads him to have such a low and trivial estimate of human life and its design, all we have to say is, so much the worse for evolution! The Christian may have a good deal of innocent fun along the way of life, but for him life itself is a serious matter, with a dignity and importance worthy of his creation in the divine similitude. Also since, according to the Christian system, the eternal Son of God came into the world to save man, He must have had an exalted conception of the intrinsic value of human life and personality. In every way the Christian doctrine far transcends all humanistic and evolutionary views of man.

God in the Old and New Testaments

Spite of the claims of many of the Modernists, the God of the Old and New Testaments is the same God. Jesus and His in-

spired apostles always acknowledged the Jehovah of the Old Testament as the true God. Jesus, quoting from the Old Testament, said to Satan, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Here He quoted the essence of Deut. 6:13. Again Christ quoted from Deut. 6:4: "Hear, O Israel; the Lord our God is one Lord." Then he quoted the commandment, "Thou shalt love the Lord thy God with all thy heart." Thus Jesus identified the God of the Old Testament as the true God whose commandments are to be obeyed. Jesus was called Immanuel, which means God with us; and it is composed of *immanu*, with us, and *El*, the Elohim of the Old Testament, who is first mentioned in Gen. 1:1: "In the beginning Elohim created the heavens and the earth." The difference between the representations of God in the two Testaments is simply this: In the New He is more clearly and more fully revealed than in the Old.

Divine Intervention Reasonable

No machine is a closed system. It may be improved by its inventor, or if it is damaged, it may be repaired. When a human machinist thus treats his machine, no one thinks of calling it an "interference," or a violation of law. Now, the universe is a vast mechanism; but there is no good reason for believing it to be a closed system; for all its various parts are dependent, and therefore as a whole it must be dependent upon an infinite power and wisdom—that is, God. That being true, its Maker can intervene to improve it or repair it whenever there is such need, according to His pre-ordained plan and purpose. This view of the universe provides ample room for miracles, such as are described in the Bible, and it is reasonable to believe that they occurred.

The Miracles of Christ

If Christ was more than a man; if He was the eternal Son of God come to earth in assumed human nature and form, it would have been very strange if He had never manifested His supernatural power; if He had never done anything but what ordinary human beings could do. His miracles were His credentials to establish His claim to be the Son of God. These miracles were at last crowned by His resurrection from the dead, proving Him to be the Messiah and Saviour of the world. We must therefore do one

of two things: either believe in the miracles of Christ or deny that the world has a divine and sufficient Redeemer. If the latter alternative were true, mankind would indeed be in a hopeless and helpless condition. But, thank God! the first alternative is true.

Christ's Miracles as Credentials

When we come to examine our Lord's miracles, we find them to be adequate testimonials to and proofs of His perfect deity. Let us test them. He proved Himself to be the master of the natural realm by turning water into wine, multiplying the loaves and fishes, and stilling the storm on tempest-tossed Galilee. This fact corroborates the Scripture which says: "By Him were all things made, and without Him was not anything made that was made." By healing all manner of bodily diseases, many of them otherwise incurable, He proved Himself to be the fashioner of the human body (Gen. 2: 7.) But did He also have power over death as only God could have? Yes, for He raised at least three persons from the dead, and finally arose Himself. Thus He proved that He is "the resurrection and the life"—therefore divine. Once more. He demonstrated His divine sovereignty over the realm of spirits by commanding angels to do His bidding and by casting out demons by a simple fiat. Thus His various miracles furnished complete proof of His full divinity. With the Father and the Holy Spirit, He is the Creator, Preserver and Redeemer of the world.

The Evolutionists at Bat

According to the *Literary Digest* for October 24, 1931, some of the most notable evolutionists were at swords' points at a recent meeting of the British Association for the Advancement of Science. Their debate was over the Darwinian explanation of evolution. On the one side were Julian S. Huxley and Henry Fairfield Osborn; on the other was Professor Edward B. Poulton. The last-named protagonist stood up for pure Darwinism. The other two insisted that Darwin lived too early to know the whole story and that later discoveries have proved natural selection to be inadequate to account for all the known facts. Dr. Osborn "listed nine new principles of evolution which Darwin never knew and which were discovered after his death." But here is a most damaging (damaging to the theory of

evolution) admission on the part of Osborn, who said:

While we know infinitely more about the principles of evolution than did Darwin, we are at more of a loss than ever before to understand the causes of evolution.

Some Notable Concessions

At the same meeting some notable concessions were made by the advocates of evolution. We quote from Dr. Robert Bloom, a scientist of South Africa:

There is no reptile alive today which can give rise to a mammal, no fish which can become a reptile, no animal which can become a man. The evolution of reptiles and animals is complete, and for 30,000,000 years no new reptile has appeared in the world.

Then how could new reptiles have been evolved before thirty million years ago? And why did evolution work prior to that time, and stop then? And why did some reptile of the long ago develop into a bird, while all the rest of the reptile tribe have remained reptiles during all the subsequent thirty millions of years? A strange theory—this theory of evolution! Here is more concession in a statement by Professor D'Arcy W. Thompson, of St. Andrew's University, referring to a certain explanation of evolution:

That explanation does not suffice, and I honestly believe we are as ignorant as we were seventy years ago.

Tossing Off the Ages

No matter how many fatal objections are brought against the evolution theory by competent scholars, the evolutionists pay no heed, seem not to be aware, but go on their smug and complacent way, notwithstanding. Comes along another ponderous and expensive tome telling us about plant life through the ages. The university professor who writes it is perfectly familiar with the remote past billions of years before human history began. He tosses off the ages as easily as a boy tosses his rubber balls. For instance, the time-period since the earliest sediments were deposited on the original crust of the cooling earth is "approximately" two thousand million years—that is, put in figures, 2,000,000,000,000 (two trillion) years. The earliest plants were, "of course," simple one-celled organisms. And how long did it take these simple organisms to evolve into the trees of the middle of the Devonian period? Only *one thousand million years*, sure! How tedious evolution is! Just give it plenty of

time, though, and it will accomplish miracles! Only we would gently ask whether any scientist has ever known a uni-celled organism to reproduce anything but its own kind, that is, another one-celled organism.

The Unity of the Human Race

Most of the scientists today, we believe, hold the doctrine of the unity of the human family—that is, that all human beings hark back to a single origin. Now and then an evolutionist advocates the doctrine of the multiple origin of mankind; but we do not think that this view is generally held. The unity doctrine agrees with the teaching of the Bible. Paul says that God "hath made of *one* all nations of men to dwell on all the face of the earth" (Acts 17:26). No doubt the apostle had in mind the original creation of man and woman according to the Biblical account in Genesis II. According to that account, God originally created and fashioned the first genetic and generic human being, Adam. From his seminal substance He formed the first woman, thus preserving the solidarity (unity) of the race, and at the same time accomplishing the differentiation of sex. From this original pair have sprung all the races of mankind. Their unity of genus is proved by the fact that they can all interbreed, producing fertile offspring.

But This is Not Evolution

Sometimes anti-evolutionists are accused of inconsistency, because they hold that all the diversified races of mankind descended from a single human stock, and yet they do not accept the theory of evolution. But the charge is not well taken. We have shown that all human peoples belong to one genus—the *genus homo*—because they can all interbreed; therefore, although, they all have sprung from one generic stock, they have become diversified by various natural causes. But that is very different from the evolutionary theory of the transmutation of species and of spontaneous generation. While all races of men are of the same genus, there is a vast gulf fixed between animals and human beings. Facts in nature prove that distinct species or types in the organic world do not and cannot cross, because they have different *genes* and a different number of *chromosomes* in their procreative cells. There are varieties in the same species, but each species retains its distinctive and specific

characteristics, and will not cross with any other distinct species. Therefore the development of the various races of men from an

original human stock is not to be identified with the theory of evolution.

Springfield, Ohio.

Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

Evidential Value of Church History

AS was indicated in the introduction which appeared in this department last month, we shall engage ourselves during the coming year with a study of those several impacts of Christianity on the accidents and organisms of civilization which afford important evidential arguments for the divine origin and mission of our faith. In the January issue was given a list of the several studies proposed, running from January to December, inclusive. The discussion now in hand, "Evidential Value of Church History," is by way of setting forth more completely the scheme of our inquiry.

Church history is a form of history within itself, as some while ago I had occasion to show is true of the gospels. In its degree, church history differs from other forms of history in the same way as the gospels differ from other types of literature; and herein is largely defined its evidential value. This difference relates to the materials dealt with, the spiritual significance of these materials, as also the essentials of form and expression in the writing. Much early church history writing is of little value or dependableness, being influenced by contemporaneous party spirit, and even superstition. Much of the modern output fails to answer to the standard either in form or reverence. Too often there is in it a purpose to undo the history which has been made. But the church histories of Eusebius, Neander and Bishop Burnet, to hazard a no longer list, have fairly illustrated the standard of Christian annal writing. They have, at least, well established the principle here contended for, namely, that church history is a writing within itself, and must find its special office in the historian. What, indeed, could one imagine concerning a church history written by H. G. Wells? Many slipshod and misleading church

histories have been written; but they still serve to prove that there is both a spirit and a method which must rule in putting effectively to record those things which have resulted from the preaching of the gospel of the Galilean. Even the least conforming account of these results testifies to the divine truth of that which inspired its giving.

St. John's formula for this writing has always been applicable, and will remain so to the end—namely: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." All church history, to be valid, must have a no less distinct *motif* than this precedent of the beginning. The true church historian is not only the guardian of the facts of the evangel, but is also a preacher of its message. No man can correctly relate the fortunes of the Bride without giving reference to the Bridegroom.

But the title of our study assumes that the achievements of the church throughout its history, though they were committed to a writing wholly secular in form, are in themselves proof of the fact that "the church is of God," and that, through its charter in the written Word, it is to be "preserved to the end of time." So comments the ritual of the church in its office for receiving members into its communion. Even on this broader basis the evidential value of church history is apparent. A review of the activities of the Christian centuries will set this evidence in order.

The first century being covered by the writings of the apostles needs no assessment of its documents or its deeds. As we see this century going out with the tokens of the Fourth Gospel and the Apocalypse, the church has gathered a great company of converts in Greco-Roman lands, has grappled

with the old philosophies and the syncretisms of new heresies, and has drawn upon itself the disturbed and unfriendly attention of the Roman court. The evidence of its divineness, through testimony, was even then manifest, not only in its victories, despite direct human opposition, but also in the immortal courage and steadfastness of its members. Vests of fire were being woven for the saints and martyrs of Christ; but the spirit of faithfulness was unto death. The Apocalypse, of whose genuineness there never was ground for valid doubt, carries on its face not only the integrity of a history, involving the life and state of the churches in Asia Minor, but exhibits a revelatory scheme which identifies the persecutions and other events related to the kingdom during the three pre-Romanist centuries, as also during the succeeding centuries of Anti-Christ, on to the dark ages, and even to the civil and military movements down to our own times. The Revelation of St. John is the Gibraltar rock of Christian apologetics, and the despair of destructive criticism. When faith garbs itself in the mail of accomplished and concentrated historic facts it becomes invincible. This is the quality and situation of the Apocalypse.

The second century brought the church many tests of its claims to divine institution and authority. But it was through these tests that it was able to maintain and make effective its commission and preserve the faith of its children in enduring testimony. These tests of the church may be summarized:

1. The spirit of the world withstood its message. This expressed an enmity which came of the absence of any true spiritual insight on the part of the representatives of the existing forms of pagan religion, the suspicions of rulers and the hatred of Jewish zealots, widely represented in the Diaspora. St. Luke's record of the missionary journeys and labors of St. Paul gives a comprehensive view of the constant and malevolent activities of those "many adversaries" of which the apostle himself speaks in his first letter to the Corinthians. These mostly unorganized persecutions of the Christians, which continued after the orgies of cruelty instituted against them by Nero after the burning of Rome, and followed by Domitian, had not ceased with the opening of the 2nd century; indeed, were gathering in volume and cohesion for the age of Trajan and Antoninus.

But through these fiery ordeals the church came with a triumphant witness. This was the age of Ignatius and Polycarp, both martyrs of Christ, the latter a disciple of St. John, and the former the author of venerated epistles which barely missed inclusion in the Canon. The confessions of both Ignatius and Polycarp are of apostolic fervor, and of all but apostolic authority. They type this period of the Church's history. After these confessors, their times more or less overlapping, come Iranaeus, Justin Martyr and Papias, who give most valuable and conclusive evidence on the canonical character of the gospels of Matthew and Mark, and more particularly on the genuineness of the Fourth Gospel. Indeed, the now fully ordered testimony of these Fathers has largely contributed to the settlement of one of the most formidable questions of criticism under discussion in the latter years of the nineteenth century—namely, the Johanne authorship of the Fourth Gospel. With this settlement and the utter discrediting of the Tubingen hypotheses, the whole question of New Testament criticism is a finished issue. All church history, to be worthy its name, must be written in the light of this conclusion.

An even fairly studious review of church history during the second and third centuries will awaken surprise that so much character, so much fortitude and so much real intellectual individuality should have been developed in the early Christian communities in the face of the powerful opposition encountered. We shall have occasion presently to take up and discuss the fact that these communities contained "not many wise, not many mighty," which further enhances the virility and resistance of the Christian spirit. It naturally occurs to ask why this was so. Only one answer can be offered, and that is that the work was of God, and that the power which attended it was not of man, but of the Spirit. The resulting history must logically be a record of this power.

2. As already stated, the wide lack of an educated and experienced leadership for its communities was one of the severe tests of the early church. We too readily conclude that the church of that period was so much under the influence of the lately closed apostolic age, and that it was so much impinged upon by the revelation, as not to be limited and circumscribed by the human lacks of its members; but to get a correct view of the

case, we must transfer our own times back to this second century church life, and that with many exceptions to our advantage. The same cold facts of an unfriendly social environment, of human weakness in discipleship, and of the glamour of the world of sense that confront us confronted them. Also, the efforts, not to say the struggles, of the church of today to educate and fit a ministry for its people, and the value that is set by this preparation, will suggest the situation in the early church. The pastoral epistles of St. Paul to Timothy and Titus give us some notion of the tasks of organization set for them. Rarely a great leader came; sometimes a converted Greek philosopher, not often an awakened rabbi, occasionally a Roman official, more frequently, perhaps, a youthful scholar or rhetorician; but, for the most part, the elders, deacons and bishops were of plebian name and calling, whose training came through the exercise of their offices, and whose gifts were of the *charisma* of a holy and self devoted service.

Even by the time of Papias and Justin this must have been the general situation. Of Papias himself, Eusebius speaks as a man of limited understanding and prone to

give heed to unwritten traditions. Elsewhere, however, he gives him credit for general knowledge of the authors of his time. But the limitations of its leadership in the main did not prevent the church from forging on to its divine destiny. Two centuries later, it ascended the throne of the Caesars and made the gospel of the Galilean the faith of the empire.

3. A climaxing test of early church life and faith came in the insidious heresies that lurked in the old pagan philosophies. Many who could withstand the temptations of sense and the vices of rejected paganism could not resist the subtle errors of thought which appealed to credulity and the motions of old superstitions. The last appeal of Satan is to intellectual pride, especially when it comes as a cloak and excuse for a grosser sin. The gnostic heresy and that catalogue of departures from sound doctrine given by St. Paul in the Epistle to the Colossians were in full bloom from the second to the third century. But the church outlived these, as it outlived the fiery persecutions of its pagan neighbors. In this is the evidential glory of its history.

Nashville, Tennessee.

Current Scientific Discoveries

PROFESSOR GEORGE MCCREADY PRICE, M.A.

A History of the Flood Theory of Geology

AS many of my readers know that I have devoted some thirty years to teaching the Flood as the chief cause of the geological changes, they may well imagine that I have read with much pleasure the recent volume entitled, *The Deluge Story in Stone*, which gives a detailed history of all the men down through the centuries who have held the view that the Flood should be regarded as the cause of the formation of the stratified rocks. This splendid history of this idea is by the Rev. Byron C. Nelson, a Lutheran minister, and the author of *After Its Kind*.

Most people do not know, or at least do not realize, that until the rise of the theory of Uniformity, with its corollary Evolution, the Flood theory had been for a hundred years or more the accepted scientific explanation of the presence of sea shells high on the mountains, of trees and other plants buried deep underground, and of the extinction and burial of vast multitudes of animals found as fossils all over the world. Side by side with the advocates of this Flood theory, however, there had always been men who strongly disliked this explanation—men

who, like Voltaire, if they could not suggest any natural and reasonable theory for the facts of the fossils, showed their determined opposition to anything and everything which tended so obviously to confirm the Bible record, by saying that the fossils were mere accidents or "sports of nature," or that they had been formed by the influence of the stars, or that the sea shells found in the Alps had been dropped there from the hats of the Crusaders and other pilgrims when returning from the Holy Land.

The reasons for discarding the Flood theory and for adopting its opposite, the evolutionary theory of geological Uniformity, are well stated by Nelson:

Although the Flood theory of geology was not without its assailants in the eighteenth century, and there were not wanting men eager to advance some other theory, the Deluge easily maintained its place as the most common explanation of the earth's geological state. The works of such men as Buffon (1749) and Hutton (1788) in behalf of the doctrine of Uniformity, which modern geology has adopted, met with little favor. The reason for this was that the leading educators of the day were largely men of great religious faith, men who believed strongly in the Bible and did not hesitate to teach others to do likewise. A change came in the nineteenth century. As that century progressed, the control of education in Europe and America passed gradually out of the hands of such men into the hands of men more or less lacking in religious convictions, and even into the hands of men secretly or openly hostile to the Bible. The result was that the theory of Uniformity, which had come down from the ancients [pagans], and had been advocated to some extent in the sixteenth and seventeenth centuries, gained the upper hand, and the Flood theory fell into the background (p. 83).

Nelson enumerates some of the many facts which render the current evolutionary theories of geology quite incredible, and shows how much more reasonable is the theory of the Deluge as the cause of the chief geological changes. And in one of his later chapters he reverts again to the underlying reasons for the world's modern course of rejecting the Flood theory for the theory of Uniformity, which denies that any great world catastrophe has ever happened. He says:

What is called "modern" geology has eclipsed Flood geology because of a dislike for those supernatural elements which are the backbone of Christianity. The Flood theory of geology has not been abandoned because it does not satisfy actual geological conditions. There is nothing known about the earth's geological state today which makes the Deluge theory any less satisfactory an explanation of the fossiliferous strata

than in the days when the leading scholars of the world accepted it. Rather the contrary—there are facts known now about the geological conditions of the earth remarkably supporting the Flood theory, which Williams, Catcott and Harris and others never dreamed of. It is a *disregard for God and the sacred record of His acts*, and nothing else, which has caused the disregard of the Flood theory to take place (p. 137).

I am convinced that Nelson is right. Evolutionary scientists are not willing to admit a great world-catastrophe in the long ago; and they will not face any common-sense explanation of such phenomena as "thrust faults," "deceptive conformities," and the world-wide extinction of such animals as the dinosaurs, which would tend to prove the reality of such a world-catastrophe. Their line of reasoning seems to be like that attributed to David Hume regarding miracles, to the effect that miracles are of course impossible; therefore no amount of evidence can prove a miracle. These modern scientists seem to say: "A world-catastrophe, such as the Flood, is absolutely impossible; hence no amount of geological evidence can possibly prove such a world-catastrophe."

A certain old man named Peter, who lived in the days of Nero, seems to have had a remarkable premonition that just such people would some day appear on earth. For he said that "in the last days" certain "mockers" would arise who would mock at the idea that the world is some day going to be destroyed by fire, because, as they say, there never has been any great world-destruction in the past, "for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet.3:3-7).

The accuracy of this picture of the scientific situation in our time is further seen from the seemingly insignificant detail that this scheme of uniformity is said to reach back, not to the *close* of creation, but "from the beginning of the creation." In other words, even creation itself is embraced in the uniformitarian scheme of these last-day "mockers," all distinction between the origin of things and the present-day system of what we call "natural law" is denied, and the present order of nature is projected backwards indefinitely into the past, and also forward indefinitely into the future. A more accurate picture of our modern uniformitarian evolutionism is difficult to imagine. And Peter goes on to answer these scientific speculators of the last days by saying that they

have got into this mental condition because they "willfully forget" that God once did really destroy the world by the waters of the Flood; hence it is reasonable to suppose that He may once more, at some future time, destroy it by fire.

Yes; Nelson is right. The Lyell-Darwin scheme of evolutionary geology is not primarily a scientific problem, but a religious one. If a man declares that a universal Flood is a physical impossibility, there is no use trying to convince him by geological evidence that it really did happen. I have been trying to do this for over a quarter of a century, and I have made absolutely no impression on the smug satisfaction with which our evolutionary scientists loftily ignore any and every line of scientific argument pointing in that direction. The great English admiral, with the telescope to his blind eye, and declaring that he really could not see the signal, was not more plainly determined "willfully to forget" the objective evidence than are these professed students of nature who refuse to face the common-sense interpretation of a multitude of facts from all over the world which bear the plain, tell-tale marks of that time when "the world that then was, being overflowed with water, perished."

Another thing that has especially appealed to me in Nelson's book is, the clever way in which he has managed to bring in during his history all the chief facts to be found in the fossiliferous rocks. He shows how one of the Flood geologists of the past dwelt in one set of facts, or answered one line of objection, while another brought forward another set of facts or answered another line of objection. And when he gets through with the book, we find that Nelson has given us a very consistent, and also a fairly complete, picture of the geological facts, and has incidentally answered almost all the stock objections to the idea that the stratified rocks with their fossils can best be explained and understood as having been caused by the waters of a universal Deluge.

I feel sure that this book of Nelson's cannot fail to do a vast amount of good. Incidentally, it will help to clear up the confusion in the minds of some good friends of the Bible who have been taught to think of the creation as having been stretched out over immense periods of time, or who have thought that a pre-Adamic ruin will best harmonize the Bible with geological science.

I have always felt that both these views would necessarily vanish before a better familiarity with the scientific facts. But the history of the Flood theory, as here presented by Nelson in this remarkable book, will also do a vast amount toward pointing out the better way for all those who desire to find the best method of dealing with these vexed questions of Genesis versus evolutionary geology.

The book contains 190 pages, with 40 telling illustrations. It is published by the Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. It sells for \$1.50.

Dr. E. C. Jeffrey, of Harvard University, a leading paleobotanist, recently expressed himself very strongly against the old theory that the coal plants grew on the spot where we find the coal in something like a swamp of bog. He points out the fact that the European geologists have long since abandoned this theory, and says: "One wonders if the United States will be the last country to adhere to the *in situ* hypothesis of the origin of coal... It has been wittily remarked that Oxford is the place where good German theories go when they die. So far as paleobotany is concerned, the United States appears at the present time to rival that ancient institution of learning." (*Science*, Oct. 3, 1930; p. 345.)

Thus we see one more cornerstone of Lyell's evolutionary geology thrown onto the scrap heap.

The theory that all forms of life sprang from one original form is called the *monophyletic* theory, or the theory of all having originated from one phylum. The theory that there were originally several independent starts is termed the *polyphyletic* theory. Dr. Austin H. Clark of the Smithsonian Institution, Washington, D. C., declares that life "at its very first beginnings from the single cell developed simultaneously and at once in every possible direction. All the phyla or major groups seem to be of simultaneous development—at least we have no evidence that it was otherwise." (*The New Evolution*, p. 168.) Accordingly I should think that Dr. Clark ought to be classed as an advocate of the polyphyletic theory; though he would deny this, and say that all life really originated from one single form.

But some of the European biologists are going him one better. For Dr. Hans Przi-

bram, in a recent address declared that we must believe that *every single species* of the higher forms of life must have "developed independently from all the others from a distinct species of protozoan." (*Science*, Sept. 19, 1930; p. 283.) I have heard of what is called "parallel evolution" before, a theory to account for similarity of structure where it would be absurd to speak of real genetic relationship; but this theory of Professor Przibram is "parallel evolution" with a vengeance—every single form among the higher animals having "developed independently" straight from the protozoan stock!!! What will scientists invent next?

Boswellism—the slavish imitation of great names, imitation of their worst faults and eccentricities—is the bane of modern science, and is one of the chief causes of the modern anti-Christian attitude on the part of so many scientifically trained men.

Travellers tell us of some great stone slabs by the far-away Nile, covered o'er with strange characters which for generations were gazed upon in stupid wonder, till at last some strangers, inspired to see order in the apparent chaos of these strange marks, placed them together in such a way as to read from them the thoughts of those who wrote them many thousands of years ago. So may we in these days read from the long neglected characters of the book of nature the message of our Father's love.

God's Revelation alone can light up the dark vistas of the future. But there is surely much significance in the fact that the crisis now before the world, the awful climax of human history, occupies so large a part of the total prophetic portions of the Bible. Surely, he who through indolence, bigotry, or false standards of truth will not believe these predictions and heed these warnings, when even now their fulfillment looms big on the horizon, and the doom of Great Babylon herself trembles on the tongue of time, is rejecting the last and only means that a merciful God can give to instruct and warn him. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The modern discoveries in physics have compelled the abandonment of the old materialistic theory that the physical world (or nature) consists of little hard lumps, quite too small to be seen by the strongest microscope, all jumping around and pushing each other about. No

modern physicist any longer believes this; and yet it is still taught in most of the high-school and college textbooks; for it seems that it takes ten or fifteen years for the new discoveries to get into the textbooks. Most of the biologists also seem to hold on to these discarded physical theories, though such leading biologists as Haldane, Woodger, and a few others are outgrowing them.

In a recent discussion carried on in *Nature*, the English high-class journal, Dr. E. W. MacBride expresses himself very vigorously concerning some of the recent results of experimental genetics, and declares that the more he sees of it "the more I am convinced that Mendelism has nothing to do with evolution." And I think he is right. But how unfortunate for the world that Mendelism was suppressed for over a quarter of a century while Darwinism was taking the world by storm. Now, since organic evolution has securely fastened itself on the thinking of the intellectual world, the demonstration of Mendelism seems utterly unable to break the hold of the false system which suppressed the work of the patient, clear-headed Austrian monk for thirty-five years.

Dr. Prime, of New York, in his beautiful book entitled "Around the World," describes a mausoleum in India which it took twenty thousand men twenty-two years to build, and he says: "Standing in that mausoleum, and uttering a word, it echoed back from a height of 150 feet; not an ordinary echo, but a prolonged music, as though there were angels hovering in the air." And every word of earnest prayer we utter has an echo, not from the marble cupola of an earthly mausoleum, but from the heart of God, and from the wings of angels as they hover.—*Talmage*.

He who climbs Alpine summits, and treads paths where avalanches sweep, does not seek out as his guide the most voluble talker, nor yet the most accomplished student; but rather the man who, year after year, has trod those dark defiles, and climbed those dangerous heights, and who knows beyond a peradventure the safest paths and surest hiding-places. And he who sets forth to guide God's pilgrims to the heavenly home, must be the man who knows the way, not by books merely, but by experience; not by dim resemblances, but by vivid recollection.—*Hastings Birthday Book*, p. 282.

The Egyptian and other papyri finds in enormous quantities all in the Greek of the first century prove that New Testament Greek is not peculiar, but the actual Greek spoken and written at that age throughout the world. The many supposed Hebrew elements in New Testament Greek turn out on closer study to be largely fanciful. These papyri have thrown much light on the real meaning of many words and strongly support the orthodox interpretation. The Greek word translated "Lord" always means Deity as so often used of Christ. Grenfell and Hunt's untiring search for these Greek records until they found them is one of the romances of archaeology.—*The Methodist*.

The fact that man can think about God, a rewarding, redeeming, loving God, a God of justice, goodness and truth, is of itself a tremendous portent. This mental process by which we can take all that we find in nature, in the soul, in humanity, that is noble, generous, spiritual, prophetic, and make it a shadow of the perfect attributes of God, I call this a flashlight off the eternal coast. By thinking upon God, a man grows gradually like unto Him. And this should be the prime effort of the human spirit, to get such an idea of the divine nature as shall make the invisible real, a practical truth.—*John Sparhawk Jones*.

The world asks, in all good reason, why do Modernists preach at all if they believe not in the Divine Christ? Why preach a Bible which is only the writings of men full of errors? Is it good salaries which hold them to their task? If not, where are the Modernists who organize J. Hudson Taylor faith missions in heathen lands? Where are the Modernist evangelists who go about holding meetings for such very meager compensation as the penny collections furnish? Where are the Modernist preachers who refuse advance in salaries? Or take poor country charges instead of big city pulpits? Where even one?—*L. W. Munball, D.D.*

Prof. Dana of Yale, speaking of the Mosaic account of creation, points out the fact that the order of creation known to modern scientists is "exactly that indicated in Genesis."

The best explanation which science is now able to give of the universe and the earth is also that which best explains, in all of its details, the first chapter of Genesis, and does it justice.—*Professor Arnold Henry Guyot*.

Three-fourths of the miseries and misunderstandings in the world will disappear if we step into the shoes of our adversaries and understand their viewpoint.—*Gandhi*.

Berrien Springs, Michigan

Jesus

(Lines written by a supposed Infidel and found in his desk after his Death.)

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But all I need, the Bible says,
Is Jesus.

My soul is night, my heart is steel—
I cannot see, I cannot feel;
For light, for heat, I must appeal
To Jesus.

He dies, He lives, He reigns, He pleads
There's love in all His words and deeds—
All, all, a guilty sinner needs
Is Jesus.

Though some will mock and some will blame,
In spite of fear, in spite of shame,
I'll go to Him, because His Name
Is Jesus.

The Bible

PROFESSOR LEWIS HENRY JAMISON, M.A.

Author, The Comprehensive Chart

God's Word! Majestic Book, unique, alone
It stands amidst the shallow books of man.
No word misplaced, each portion shows God's
own

Design. With microscopic care we scan
Its pages— Nothing mars from base to dome.
Made like a stately palace, all its plan
Is perfect. Every word a chosen stone,
Assigned its place by God, the Artisan.
A pentateuch of pentateuchs, complete
In sixty-three component parts. Its scheme
Reveals omniscient depth, an august fete
Of literary skill. It stands supreme:
A wondrous volume, perfect, glorious, true—
A blessed symphony of Old and New!

Speak to Him, thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing, and
Nearer than hands and feet.

—*Tennyson*.

Yet do thy work; it shall succeed
In thine or in another's day,
And, if denied the victor's meed,
Thou shalt not lack the toiler's pay.

—*Whittier*

Take time enough, all other graces,
Will soon fill up their proper places.

—*Lord Byron*

THE PULPIT

JAMES M. GRAY, D.D.

I. M. HARGETT, D.D.

ELMER ELLSWORTH HELMS, D.D.

FLOYD TOMKINS, D.D., LL.D.

MILTON HAROLD NICHOLS, D.D.

WALTER D. BUCHANAN, D.D., LL.D.

CLARENCE EDWARD MACARTNEY, D.D.

REV. CARLTON R. VANHOOK

THOMAS S. BROCK, S.T.D.

The Romance of the Soul

EDWIN WHITTIER CASWELL, D.D.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.—Psalm 91:1.

THE romance of the union of the soul with the Divine Being has never been fully penned, for human tongues cannot tell it. It is more wonderful than all the other Romances of Reality or than the wildest Fiction. It is the highest and holiest affection in God's universe.

Inspired writers have endeavored to illustrate this partaking of the divine nature by describing pictures of the strongest human affections, such as "A mother may forget her child, but I will not forget thee;" "As one whom his mother comforteth, so will I comfort you;" "Like as a father pitieth his children, so the Lord pitieth them who fear Him." The still closer relation of husband and wife is also portrayed. "For thy Maker is thine husband." "As the bridegroom rejoices over the bride, so shall thy God rejoice over thee." "Call me Ishi (that is, husband), and I will betroth thee unto Me forever."

But human affections are only little circles compared to the infinite circumference of Almighty love. What an ineffable privilege of bliss mortals may enjoy, reveling in the endearments, the embraces of the empire of love in the heart of God. Nay, more, having the Father, Son and Holy Spirit create a temple room in your soul, a holy of holies, where the divine Lover comes, not as the priest, once a year, or an occasional visitor, as to Adam in Paradise, or with the disciples at Emmaus, but as an ever-abiding friend, yea, an eternal Lover, never to leave nor forsake you, with hearts knit together, interwoven into the oneness and seamless union of creature and Creator.

Think of the divine Christ, loving a lost, sinful, weak mortal, and having loved him, determined to love him until the end of all the ages, making the polluted heart pure, a fit dwelling place for His Majesty's home! "The secret place of the Most High," where

we abide under the shadow of the Almighty. Think of the inner chamber of the soul being a meeting place where answers to prayer are lovingly given, where sorrows are soothed, fears and doubts removed, sins washed away and the holy communion administered by Him Who died for you. Think of His wounded hands, passing the cup of joy to your lips and feeding you with the bread of heaven.

How glad we are that no human mediator can cross this threshold, or enter this sacred sanctuary of seclusion! Not even our dearest friend, nor an angel from heaven can come within listening distance, where the secrets of the lovers are being told. Yes, there is one place where the soul is alone with Him, as if there were not another being in the universe, and there is no human language to fully describe what transpired in this room of the soul's consciousness. The divine Lover has reserved the right to tell each beloved one in His own tender tones, of the sweetness of His love, the perfection of His pardon, the preciousness of His peace and the greatness of His joy.

This temple of the heart, after being cleansed, has been richly furnished by the great wealth of the Bridegroom. Jesus, the master Artist, has adorned the walls with paintings of heavenly beauty, as lovers give photographs to each other, so Christ etches His own face upon the heart; so His bride will be in the beautiful likeness of His holiness. The mirror of conscience enables you to see the reflection of Christ's image. On memory's walls, a variety of scenes are portrayed. There is the glorious morning, when the Day Star arose in your heart. Another is the noontide splendor when the Sun of Righteousness, in its fullness, scattered all the mists and miasmas away. Yonder is the scene of agony in your Gethsemane garden, with ministering angels comforting you. Another picture in this gallery of Divine beauty, is the memory of the church of your choice, with all its holy associations, friendships and fellowships. Another memory represents the scene of triumphs over sin, Satan and the world, where evils have

been overthrown and the kingdom of Jesus established forever. Then there is the priceless painting of Providence, with views where God has guarded, guided and governed events for your own eternal welfare. But, among all the splendors of holy memories, there hangs by itself the masterpiece of Calvary's cross, and your own Beloved dying there for you, that He might win you for Himself and wash you white with His crimson blood, so that, with eyes of purity, you would see His face and become enamoured with His loveliness.

In this sacred union, the soul's sympathies for lost and troubled humanity become enlarged, wide as need and deep as God. Ideals have a universe for their boundary; faith flies through all infinitudes and the whole being is lifted to a plane of angelic aspiration.

After the end of the earthly companionship, more romantic wonders await the Spirit in its never-ending home. What heavenly mountains we will climb together with our Lord—what thrones occupy, what mysteries study, what bliss enjoy, what missions perform, what development realize, what vastness explore, among the endless worlds and unsearchable riches of our Christ's domain!

Wonder-Working Footsteps

FREDERICK B. PULLAN, D.D.

And in the fourth watch of the night, Jesus went to them, walking upon the sea.—Matt. 14:25.

MANY wonder-awakening things did Jesus work with His hands and by His words, but this is the only marvel He wrought with His feet. His soles' touch turned the fluid waves into a solid footpath for His steps. And why? It was not for Himself. He trod that miracle-marked path for the sake of that boatful of storm-beaten disciples, whom after sunset the day before He had bidden to cross the lake before the storm began to break over them.

They were then at daybreak hard at work to obey Him in face of forces too strong for them alone. A raging sea, a head gale, a black night, an exhausted crew—the plight of that group of strong men is a picture of everyone's experience at some time.

Now behold what Jesus will do for everyone who belongs to Him. When you think He is far away He is drawing nigh. When it

seems impossible for Him to reach you. He can work wonders to come to you. When the only things you can see are the dangers that threaten, then He will appear. How foolish if we let His appearing startle us as by an added terror to our troubles! We may not recognize Him at once, but His voice of comfort and encouragement will be stronger than the storm around us, saying, "It is I; be of good cheer; be not afraid." Jesus can come on swift feet and over any obstacles to aid His friends. Waves of disaster can be a way for Him. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."—Ps 93:4.

Jesus is stronger than the storm-lashed sea of any earthly trouble. "Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them."—Ps. 89:9.

We have only to receive Him into our life and He can easily take us into the desired haven. "He maketh the storm a calm so that the waves thereof are still."—Ps. 107:29. "Jehovah hath His way in the whirlwind and in the storm."—Nahum 1:3.

"Limiting God"

GEORGE CLARKE PECK, D.D.

Ephesians 3:20.

GOD gives His best always. Else would He be less than a good God. He bestows health and bounty and spiritual grace just as generously as we are prepared to receive them. In reality God has no *second best* gifts. If we receive such a gift, depend upon it we must have in some way declined the first best. God can do a multitude of wonderful things: more than we have ever dreamed. But I do not think that God can ever put a quart of blessing into a pint cup. Doubtless it is His business to help us grow larger souls. However, we must cooperate in all such improvements. And the extent to which we willingly go in increasing our capacity determines the size of the blessing we shall receive. He cannot give love to a loveless heart. He cannot send peace to a haggling spirit. He cannot shine the glory of His countenance into closed eyes and averted faces. He cannot make us good except with our full consent. He becomes "wisdom and righteousness and sanctification and redemption" only as we furnish Him the chance.

Current Religious Thought

The Bible Confirmed by Science

PROFESSOR W. BELL DAWSON, M.A., D.Sc., F.R.S.C.

VII

The Beginning and the End

THE corroboration which Science gives to the Bible can be followed as far back as there is any positive or definite information from research, as we have endeavored to point out. But science can never take us back to the primary beginning or origin of anything, for in any department of knowledge there must always be something to start from. We learn this at school in our Geometry which may be taken as the most primary of all sciences; for it is built upon certain axioms and postulates that are assumed to be self-evident truths. The more thoughtful scientists see this need of some initial basis; and they do not therefore attempt to account for the origin of space or time, matter or force, light or other radiation. These are the primary constituents of the universe, and must be taken as starting points in physical science. The origin of life is equally unaccounted for; and Darwin took life for granted in his theories, without seeking to explain how it began. The position of science in this matter, was made clear by Sir William Dawson, when he was questioned as to man's origin: "I know nothing about the origin of man except what I am told in Scripture—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all."*

In considering the origin of man or his destiny, we thus find ourselves beyond the limits that science can reach. In looking forward also, science can offer little but theory and speculation as to the destiny of man or of the universe as a whole. We are thus led to see that the only definite source of infor-

mation regarding the origin and destiny of man, is in the Bible; and if we are unwilling to accept this as a revelation from God, we are left to our own speculative imagination. In the Bible itself, we find very important help towards the acceptance of the account given; and this needs to be emphasized, as it is so persistently misrepresented or overlooked. First, we are not asked to believe in regard to the beginnings of man, anything that can be termed impossible nonsense, such as we find in mythology, outside of the Bible. All that is said of the first man and woman and their surroundings, is perfectly reasonable and in accord with all we know of the needs of primitive life. Further, the account of the origin of man is not given in transcendental or symbolic language, that only a trained philosopher can understand; it is intelligible to the ordinary mind as far as we can expect to comprehend; which in itself is a mark of its being divinely inspired. Also, from the moral standpoint, what transpired at the beginning lays the foundation for family life and affords the only light we have as to how the evils arose which confront us in the present world.

If we take our standpoint amid these beginnings, as recounted in the early chapters of Genesis, we obtain a most enlightening view of the career of mankind. This continues in the New Testament; for the account of Adam and Eve and their temptation in Eden, is accepted as fact; and Christ Himself quotes textually from the narrative as given in Genesis.* The events there related are repeatedly taken by Christ and by the Apostles, as a basis for instruction and warning, applicable to the world as it is.

Man at the beginning.—We are told that when the Lord God created man, "He breathed into his nostrils the breath of life;

* Interview with Dawson, as reported in *The Christian Commonwealth*, 9 July, 1896.

* In explaining the marriage relationship; Matt. 19:4-6.

and man became a living soul." Man, in his spiritual nature, was thus made in the image of God; for the higher faculties of imagination and invention conferred upon him, gave him god-like powers; and he received the capacity to hold converse with his Maker. Man was thus qualified to live on the higher plane where he would subdue the earth, and have dominion over every living thing that moveth upon the earth. (Genesis 1:28). This is in harmony with all the previous steps in the creation of the various grades of life; for the plant appropriates to its use non-living material, the animal dominates the vegetable world and sustains itself upon it; and man dominates the whole, as lord of creation, from a new plane of existence.

We are given a description of man's original abode, which is a perfectly reasonable one. He was put in a prepared place or garden, made suitable for him. It is pointed out in a recent work on Geology, that man must have first lived in a temperate and fertile region; neither in northern cold, nor in southern forests where heat and humidity are enervating.* The man and the woman were provided with occupation and led an innocent life, and they had direct and open conversation with God. But these blissful conditions did not continue, for disobedience to God brought sin upon the scene; and the man and the woman were sent forth from Eden, because in becoming sinful, the conditions of Eden were no longer suited to them.

In this, there is the clearest explanation of what we find in the present world. The evident intention of the Creator was that Eden should spread over the world as man multiplied; and thus displace the realm of wild animals and less serviceable vegetation in the world beyond, as it then was. But instead of this, man has had to face these creatures, and contend with the briars and thorns. Every thorn-bush and thistle reminds us that man is not in the surroundings that God intended for him. Nature itself groans and travails in pain; for it has failed to bring forth throughout the world generally, the fertile beauty which began in Eden. The great set-back because of man's sin and fall are manifest everywhere. Yet God will not allow His original plan to be frustrated forever, as the Prophets abundantly testify.

We must look then to the moral cause of

all this. It is evident to begin with, that any beings having free will to choose, may decide either to conform their conduct to the will of God, or to ignore His wishes by turning aside and taking their own way. Without this free choice, they could not well be truly human. The narrative in Genesis shows us how Satan, in the guise of a serpent,* took advantage of this faculty of free choice, to induce Adam and Eve to choose wrong. When we trace the tactful steps which Satan took to accomplish his object, we find ourselves face to face with the most potent forces of evil which are dominant today. It is as though the great cycle of man's endeavor to ignore God and think out a way for himself, had brought him back to the starting point.

We readily perceive the far-reaching character of the reasoning put forward by Satan, in making his endeavor successful. He argues that so long as they continued in a state of innocence and did as God told them, they necessarily remained narrow and one-sided. To understand the moral values of life they needed to know both sides, the evil as well as the good. Under the tutelage of God, they could not reach a broad outlook, or really "be made wise." The only way to advance was to become independent of God, to think for themselves, and to choose their own way.

The underlying assumption beneath all this is that God has no real love for mankind in the sense of desiring their true welfare in the commands which He enjoins upon them. This distrust of God is very manifest in the world today, and young people are too ready to suppose that, if they obey the commands of God, their liberty will be curbed, their progress hampered, their pleasures curtailed.

Yet if they would but study nature, they would see that every created thing, from the stars above to the flowers beneath, are carrying out perfectly the purpose for which they were made. They obey in perfection the laws of nature which God has appointed for them. If only the poet had the comprehending vision to see that the great symphony of nature is obedience to law!

The theory of the Evolution of man denies the Fall entirely; and the Modernist also sets the Fall aside as an unreliable tradition. But if man has not fallen, there is no need

* *Geology* by Chamberlin and Salisbury, Vol. III, pages 535-537.

* The serpent in Eden is evidently Satan according to Scripture; for at the close of the Bible his appellations are summed up as "that Old Serpent, which is the Devil, and Satan." (Revelation 20:2. See also II Corinthians 11:3.)

for his uplift or his redemption in any such way as the teaching of Christ indicates, and which the life, the death, and the resurrection of Christ imply. The future of those who are thus redeemed is shown to consist in their final triumph over sin and death. There is nothing in the whole New Testament, in the Gospels and onward, which gives countenance to the view that men had done very well so far in their moral progress and in reaching truer ideas of God; and all they needed was an indication of the shortest way to further light and knowledge, so that they might continue to develop till they reached perfection. Such a view is not only contrary to the whole tone and tenor of the New Testament, but it receives a flat contradiction from the history of the Christian era.

It is very singular that those leaders of thought in the churches who try to placate "scientific opinion" by discarding the Fall of Man, do not recognize the logical consistency of the Scriptures, or perceive the inconsistency of their own position. This want of vision is all the more remarkable when we find that the essential need of the doctrine of the Fall as a basis for Christianity was perfectly clear to the founders of Evolution as well as to open opponents of the Bible, who accordingly directed their attack against that doctrine. Must we suppose that skeptics have minds that are more thoroughly logical than have theologians when they become Modernists? For an active antagonist of Christianity like Robert Blatchford exclaims: "But—no Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? And if there never was a Fall, why should there be any Atonement?"

The consistency of the Scriptures and the necessary sequence of its doctrines, so that they must stand or fall together as a whole, was very plain to the Christian leaders of the past as well as to their successors in the present day who defend the Bible as true and trustworthy throughout. Any middle course in the way of compromise has never seemed to either of these to be logically tenable. Thus John Wesley says: "The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honorable an appellation as that of a cunningly devised fable."

At the first, man thus made the choice of

taking his own way in disregard of the wishes of God; and by so doing, he broke in upon the universal harmony which prevailed. We find as an outcome from this initial decision, that a great dividing line extends down the ages; which the free will of man brings to bear upon succeeding generations. For humanity is divided between those who are willing to enter the path leading back to God, and those who disregard the Way of salvation, and prefer to continue in the way which is right in their own eyes.* For God still respects the free will of man; and there runs through Scripture accordingly a great endeavor to persuade men. Moses in a final entreaty at the close of his life, declares: "I call heaven and earth to record this day, . . . that I have set before you life and death; . . . therefore choose life." A later Prophet appeals to those who are "willing and obedient" and warns those who "refuse and rebel." Even Christ Himself makes the pathetic reproach to His hearers: "Ye will not come to Me, that ye might have life." The Apostle as an ambassador for Christ, continues the appeal; "as though God did beseech you by us, we pray you . . . be ye reconciled to God." All men thus stand closely related to the Fall, as the Scriptures abundantly declare; for the primary choice then made is the same essentially as that which each individual must make in deciding on his aim and direction in life.

The Outlook for the Future.—In trying to see what the future of the human race is likely to be, the evolutionist can only find hope in the expectation of continuous improvement during an indefinitely long period; due to causes or forces which may or may not prove to be effective. He would fain persuade himself, because of his supposition regarding man's development in the past, that gradual advance to better things is sure to continue; and he points to the rapid progress during the last century or two as corroboration. He tells us that, if we have patience for a few more generations, our descendants will find themselves in an improved world.

This may, no doubt, have a hopeful sound; but when we look more closely into such a view, some serious misgivings arise. Is it true, to begin with, that there has been a steady progress during human history? Our

* See Proverbs 14:12 and Matthew 7:13.

increased knowledge of the early races of men has brought to light that one civilization after another has been overthrown and replaced for a time by semi-barbarism. The antiquarian therefore warns us that these ups and downs of the past give little ground for hope of steady advance. It is still more important to ask in what way any really advantageous progress is to be gauged? For any thoughtful person must realize that moral advancement, taking it in its broadest sense, is the only test for the kind of progress which can be of lasting benefit. For example, if education is making everyone more capable, it is evidently possible that this increase in cleverness may be used for evil ends as readily as for a good purpose. Indeed, it is disconcerting to find that, with the rise in the general level of education, crime is on the increase. It is also recognized that the achievements of science may be employed by men for their own mutual destruction. All our boasted inventions seem only to make us increasingly uneasy as to what they may come to be used for.

We see, then, that unless there is guidance by moral control, progress may become actually dangerous. Yet the desire of the evolutionist is to flatter human self-conceit by picturing man with the future in his own hands, and as being quite capable of carving out his own destiny. But in this endeavor success can be achieved only if every human being will strive earnestly to improve himself and become more helpful to others. A perceptible advance might then be expected within a few generations. But evolutionists can see no indication of such earnest and sustained striving; and, according to the most recent evidence, they have now become frankly pessimistic; and in regard to the future they can only leave their followers to wander in mazes of uncertainty, if not in despair.

It is thus evident that we can reach no certainty or definite outlook, unless we can ascertain whether the Creator Himself has a plan and purpose for humanity. We may see this by going back to the beginning. When the creation was completed, it was all pronounced to be "good;" for everything, including man himself, was in perfect harmony with the will and the purpose of God. It is thus made plain that only goodness can form a true and lasting foundation for the peace and happiness of man. He cannot attain to

this state merely by outward contrivances and arrangements for his own well-being; there must be an underlying basis of righteousness, as even philosophy may be willing to admit.

The ground of any confident expectation for a hopeful future may be summarized in a few brief statements that deserve acceptance: (1) The future is in the hands of God, and beyond the power of man to shape as he may please. (2) All that we can know with any certainty regarding the future is what God has revealed. Those who do not accept this revelation can therefore have no sure foundation on which to build their expectations. (3) The conditions in the age to come have been definitely explained in Scripture; and the Lord Jesus Christ has announced that He will return in person at the beginning of that age to establish His kingdom. When all power is given unto Him in heaven and in earth can we deny to Him the right to state what He intends to do? (See Matt. 24:42-44; Heb.9:28; Rev.16:15.)

The descriptions in Scripture regarding the age to come are given for the most part in plain language, not in symbolic imagery. Outward conditions will be greatly modified; for there will be "no more curse" upon the ground; that is, the original fertility of Eden will become general in accordance with the initial intention of the Creator. There is reason to believe from what we are told, that this will be due in part to change in the amount and distribution of rainfall. The nature of the animals will be altered; for the leopard shall lie down with the kid, the wolf and the lamb shall feed together. Yet the conditions are so far beyond our present experience that they are put largely in the negative. "There shall be no more death, . . . neither shall there be any more pain; for the former things are passed away." The main feature however, is that "a King shall reign in righteousness," and "the earth shall be full of the knowledge of the Lord."

The descriptions of the coming age thus make it clear that the conditions of Eden will be restored; which shows that God will not permit His original plans for the earth and for mankind to be permanently frustrated. Yet there is an advance on these primary conditions, for the kingdom of Christ will be organized in its government, under the supreme command of its Divine Ruler. The Lord promises that those who are faithful to

Him in this age will "sit with Him on His throne," and thus have a share in government. There is no need to explain this away as merely a figure of speech, for it is in accord with the revelations given throughout Scripture regarding arrangements in the next age.

If we take a comprehensive view, we would see at the outset the Lord God planning the earth for man's benefit, and placing the wide stretches of the world under his control. The only request that God makes in return is man's willing obedience as a sign of his confidence in the Lord's beneficence towards him. Man was to enter into rest in fellowship with his Creator, and to live in peace, and in harmony with his surroundings. When man by his waywardness broke up these conditions of fellowship and harmony, the Almighty Father takes up a new line of endeavor to restore what is thus destroyed,

through the redemption wrought out by His Son, the Lord Jesus Christ, for all who are willing to accept His offer of reconciliation, till in the end harmony is restored.

This is what the Scriptures reveal to us; and if anyone finds a difficulty in receiving them as a revelation from God, even this is graciously met by the Divine promise: "The Spirit of truth . . . will guide you into all truth." And lest any should think such an offer so lofty as to be out of reach, it is endorsed by the further promise that the Heavenly Father will give the Holy Spirit "to them that ask Him." This offer is entirely unconditional, and thus stands as a challenge to all who sincerely desire to understand. In view of these promises, anyone who seeks with "an honest and good heart" must surely find the truth.

Montreal, Canada.

This is the seventh and last chapter contributed by Dr. Dawson on The Bible Confirmed by Science.

Biology in a Christian College

PROFESSOR JOHN HARVEY FURBAY, PH.D. (Yale)

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INVESTIGATIONS in the field of Biological Science during the past twenty-five years have greatly increased the popular knowledge of the subject. This widespread enthusiasm over biology has had both good and bad effects.

I made the acquaintance, some time ago, of a gentleman who had found great joy in the study of plant and animal life (which is biology); and in the marvels of nature which he found there, he had reached a new realization of the greatness and perfection of his Creator. He could see the tenderness of a loving hand in every flower, and the thoughtfulness of a kind Father in every structure of the insect. To him, the science of living things had brought God nearer.

With this experience, I wish to contrast another which is quite common today. A young man came to me recently and told me that he had been a student of biology for a short while, and that he had awakened to the fact that natural science revealed truths which made it impossible to believe that the Bible was infallible. On questioning him, I found that much of his information was quite reliable and valid, *as far as it went.*

He said that he had learned that there are about two million distinct species of animals in the world. This being true, it was absurd to believe that Noah could gather together this immense number of pairs of animals and put them into one boat. I asked him how many of these two million species were *already aquatic*. He had not thought of this. I took my pencil and computed the estimated number of species of animals in each group of the animal kingdom. When I had finished, we noted that the first eight groups of the kingdom were *almost entirely* aquatic (Protozoa to Round-worms), and that the greater part of the remaining groups were aquatic. There only remained certain groups of insects and other arthropoda (many of whose larval forms are aquatic), some reptilia, some birds, and some mammals which would not be able to live with the earth covered with water. When put into percentages, it was seen that only approximately one half of one per cent of the animal species would need any sort of protection in such a flood. Most of these species are small, and would occupy very little space.

The young man had *some* facts, but not *all* the facts. "A little knowledge is dan-

gerous," we are told; and this is certainly true of biology. Many a student's faith has been wrecked on the mercilous rocks of half-truths as they were presented by some high school instructor who had only taken perhaps one or two courses of biology himself, and had never done any really critical thinking or experimental research of any sort.

About a year ago, I put some questions to several hundred high school students of biology. One of the questions was "What is the theory of evolution?" Among the replies which I received were: "The theory of evolution teaches that animals descended from fossils;" another "that man evolved from fishes;" and more than 90% replied that according to the theory, man descended from the monkeys.

Such pathetic ignorance! Where had they learned such nonsense? No biologist of any standing ever taught such foolishness—not even Darwin.

I followed this question with another, "Do you accept or reject the theory of evolution, as you understand it?" And, to my amazement, 97% stated that they accepted the theory. What had they accepted? *Nonsense!* No wonder they lost faith in God and all things divine. What a dangerous thing a *little* learning may become to some people.

On the other hand, is it not beautiful to have opened up to us the grandeur of nature, the complexity of organic structure, and the perfect adjustment of functions? Does it not make one's conception of our Creator greater to know of some of the miraculous functions of his own body? That little muscular organ lying imbedded between the two lungs, by its steady pulsations, pumps through the arteries and veins a total of about 4,000 gallons of blood every day or about a million and a half gallons a year. What efficiency! Can man duplicate such mechanical perfection? Can such as this be "chance," as many of our evolution friends would have us believe?

Another profound miracle is that of the embryo. Two small, microscopic cells unite (each containing half the essential chromosomes for a complete cell). What do we have? Apparently only a small mass of protoplasm—a vicious solution of proteins and a few other elements in colloidal arrangement. In a few days (in some animals long-

er), a small pulsating heart can be seen; soon blood vessels; then a small brain mass and a primitive nerve-cord; and in quick succession the cells segregate to form distinct organs and structures. Soon the bird is equipped with all of its parts, even feathers, a beak, little claws. How did it all happen? And why? No-one knows. We can only tell *what does happen*, and keep on *wondering* about the "why" and the "how."

Life itself is perhaps the greatest mystery. Can anyone explain what it is? We can easily list the results of life, and can state the functions of living matter; but who can solve the mystery of *what makes it live?*

A biologist, as any other student of nature and living things, is constantly driven to the unknown. This is the natural termination of every profound study of living matter; and he who evades it must attempt to build up a theory which replaces it. Consequently we have two view-points: the Christian biologist's and the agnostic's. The *facts* of living matter are the same for both; their studies lead them to the same findings; but their explanation of the "why" is diverse.

To one who believes, loves, knows the infinite creative personal Mind which is behind the universe there is constantly manifest His wisdom and loving care in every function of life. The sparrow is not forgotten; and the "hairs of our head are numbered." The perfection of Divine wisdom and knowledge has not left a single need of life unprovided for. Every flower, every insect, every living thing has its own endowed means of protection, food-gathering, and reproduction. This cannot be "chance"—there must be a Master-mind. And this same great loving care which has been given to the flowers of the field, the birds of the air, and the beasts of the forest, is available for us. This must have been the feeling of that delightful poet, Bryant, when, seeing the flight of the water-fowl through the pathless sky, he exclaimed:

"There is a Power whose care
Teaches thy way along that pathless coast,
The desert and illimitable air,—
Lone, wandering, but not lost."

Then he thinks of himself and this same Power, and bursts out again:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight
In the long way that I must tread alone,
Will guide *my* steps aright."

Joyce Kilmer, that beloved soldier-poet who loved the fields and woods, and who gave his life on the battlefields of the world war, expressed this same overwhelming sense of God which comes with intimate understanding of nature, when he wrote:

"Poems are made by fools like me,
But only God can make a tree."

In a program of Christian education, Biology has no place whatever unless it leads to God. The only real differences which exist between students of biology and students of the Bible lie not in the *facts* of either field, but in the *interpretations* of those facts. Thus evolution is not a scientific fact or verified conclusion, but a speculative interpretation of the facts.

It is evident that a student, in order to be able intelligently to hold any theory, must know all theories. Doubtless the theory of evolution should be presented; nor will this be dangerous, since its arguments are so easily met. The fact is, the theory is supported by very inconclusive data. For example, no one has yet found a single evidence of any form of animal life bridging the gap between the cold-blooded animals and the warm-blooded ones. Yet many students in various institutions are being dogmatically taught that the theory is established and infallible.

The "Neanderthal man" and the "Pit-down man" which were excavated in Germany and England, have long been held as indisputable evidence of evolution. I recently made a trip through Europe, visiting and studying these notorious skeletons. What did I find? A few partially-decayed pieces of jaw-bone, a cranium, about half of a pelvis bone, and part of one femur bone. From such fragments interpretive figures of these men had been made, based on the evolutionary theory in each case, and then the created figures were used as facts to prove the assumed theory.

A knowledge of the true facts of biology is essential to the well-trained young man or woman as he or she leaves college, that he may appreciate the living forms which he finds about him. A knowledge of the theories of Biology is essential that he may know why he chooses the particular interpretation or theory which he holds. It is pitiful to see a sincere, conscientious young Christian trying to defend his position with reference to evolution when he is not informed either of

the true facts of biology, or of the exact positions of the evolutionists.

In order intelligently to refute anything, we must first understand that point of view thoroughly, which is to be refuted.

In conclusion, let me summarize what has been said: *First*, a little knowledge is often dangerous in the field of Biology, unless that little amount of knowledge is carefully interpreted for the student. *Second*, the study of living forms leads naturally to the idea of a transcendent creative Force,—God. Not even the most ardent evolutionist will attempt a detailed statement as to how this vast complex of things and life originated. *Third*, all life is a miracle. *Fourth*, there is a clear distinction between *facts* and *theories* in science—a fact often not pointed out to students by prejudiced instructors. *Fifth*, the only real differences which exist between the proponents of evolution and the proponents of the Biblical theory of creation concern not the facts of biology but the speculative interpretation of those facts. Certainly as we study the marvelous forms of life in nature, we will be constrained to say, "The earth is the Lord's and the fullness thereof." Surely, as one studies the lily of the field, beholding the indescribable iridescence which glistens under the microscope, we are forced to exclaim with Jesus, "Solomon in all his glory was not arrayed like one of these."

Upland, Indiana.

Gold has no value in heaven. They use it there to pave the streets with—better gold than we have down here—transparent gold. God can make gold as easily as he can make dirt; but He knows that man has his heart set on it, and what He wants is what your heart is set on. If you love Him you will give Him everything.

God told the children of Israel that if they hadn't anything else they might even bring goats' hair and it would be accepted. Thank God for the goats' hairs! Lots of people haven't any gold or silver or brass or fine linen, but they have a few goats' hairs. God wants every one to do something, as much as each one is able.—D. L. Moody.

To comparatively few come opportunities for complete intellectual training, but all can practice unselfishness, the quiet fulfillment of duty, generous thought and gentle deed.—Hugh Black.

How Many Years from Adam to Christ?

J. W. NEWTON

IN THE margins of many Bibles is found a series of dates extending from the beginning of Genesis to the end of the Old Testament. From the times of Abraham onward these dates agree very nearly for the most part with modern discoveries, but before the time of Abraham they have been found to be entirely wrong. The book from which they were taken was issued in 1654 by James Ussher, an Anglican Archbishop. No one knows how they came to be placed in the margins of Bibles, and if they had only begun with Abraham, little or no harm would have been done.

The Ussher chronology, found in the margins of many Bibles, is at most points admirably accurate. Its greatest fault is its attempt to reduce the history to millennial periods. Ussher believed that the earth was created just 4000 years before the birth of Jesus, and that Solomon's temple was dedicated just 1000 years before the birth of Jesus. . . . He regards the biblical numbers of the times before Abraham as Chronological, which I think is a mistake—(*Dated Events of the Old Testament*, Willis Judson Beecher, p. 16).

In 1890 Professor William Henry Green, of Princeton Theological Seminary, wrote an article on Primitive Chronology in which he discussed the genealogical lists in Gen. 5:3-32 and 11:10-26, taking up the question whether these lists should be used for determining the number of years from Adam to Noah, and more especially from Noah to Abraham. In this article he wrote:

Each genealogy includes ten names, Noah being the tenth from Adam, and Terah the tenth from Noah. And each ends with a father having three sons. . . . Now as the adjustment of the genealogy in Matt. 1 into three periods of fourteen generations each is brought about by dropping the requisite number of names, it seems in the highest degree probable that the symmetry of these primitive genealogies is artificial rather than natural. It is much more likely that this definite number of names fitting into a regular scheme has been selected as sufficiently representing the periods to which they belong, than that all these striking numerical coincidences should have happened to occur in these successive instances. . . .

The whole impression of the narrative in Abraham's days is that the flood was an event long since past, and that the actors in it had passed away ages before. Yet if a chronology is to be constructed out of this genealogy, Noah was for fifty-eight years the contemporary of Abraham, and Shem actually survived him thirty-five years, provided 11:36 is to be taken in its natural sense that Abraham was born in Terah's seventieth year. This conclusion is well nigh

incredible. The calculation which leads to such a result, must proceed upon a wrong assumption—(*Bibliotheca Sacra*, April, 1890; *Origin and Antiquity of Man*, pp. 464-66).

To these testimonies may be added that of Melville G. Kyle, who wrote in the *Sunday School Times* of August 14, 1915, p. 147:

. . . genealogical lists, which do not seem to me intended as a basis for chronology, were never in fact so used by biblical writers, and should not be so used by any other.

The use of the word in Hebrew translated "begat" differs from the use of the English word in that in Hebrew a man can be said to have begotten, not only a son, but also a grandson, great-grandson, or even a more remote direct descendent. This is well illustrated in Matt. 1:8 where Joram is said to have begotten "Ozias" (Uzziah); leaving out Joram's son Ahaziah, his grandson Joash, and his great-grandson Amaziah. It was the Jewish way of shortening the long genealogies, and there are a multitude of instances in the Old Testament. Therefore names may have been left out both of the list in Gen. 5 and also in Gen. 11. When we read, "Shem was an hundred years old, and begat Arphaxad two years after the flood," Arphaxad might have been Shem's grandson, great-grandson, or even a more remote descendent. So with all the other names of both lists.

There is no statement in Scripture that Abraham lived so many years after the creation or the flood. Hales' chronology dated the flood at 3155-3154 B. C., and his dates for Abraham were 2093-1917; perhaps the time was longer than this.

Had it been at all needful for the number of years to be known, they would have been revealed in some part of Scripture. But the importance of establishing this fact is that it removes one of the great difficulties people had supposed were in Scripture. But the difficulty was never in Scripture, but in human understanding of it. Nearly all Bible readers suppose that creation took place just 4,000 years before Christ. It has been taught by prominent Bible students; but all the grounds for such a belief came from the genealogies of Genesis. There seemed no way out of it until the Jewish meaning of "begat" was learned, and with it the fact that one or many generations might

have been omitted from the record, as is done in Matt. 1:8 and very many other genealogies in the Old Testament. Just as soon as this is seen, all this difficulty vanishes.

Every find of civilization going back to more than 4,000 years before Christ is not as was once supposed a blow at the Bible, but a blow at evolution. Early civilizations are a constant menace to that theory. Not a ruined city has been opened up that has given any comfort to unbelieving critics or evolutionists. Every find of archaeologists in Bible lands has gone to confirm Scripture and confound its enemies. The stone has cried out of the wall to witness to the truth of Scripture and to the false character of the critical attacks. Not since Christ ascended back to heaven have there been so many scientific proofs that God's Word is *truth*. The spiritual blindness which refuses to see this is of the heart, and is without excuse.

Toccoa, Georgia.

The Most Insidious Heresy

CLARENCE TRUE WILSON, D.D., LL.D.

I AM not a heresy hunter. Heresy must strike me in the face to get noticed. It must attack my church, sidetrack it, or pervert its mission to put me on the war path against it. The most subtle error in the Methodist Church is the defective programme of the "Religious Education" movement. It has had the whole machinery of the church for a score of years, its Book Concern, its colleges, its theological schools, its money, its ministers; and we are now reaping the fruit of its planting. What is it? 50,000 loss in membership and \$900,000 lost in benevolences. If we had had a holiness revival or an evangelistic crusade with such results, how these leaders would have looked wise and said "Revivals do not pay."

Will the facts show to all but the willful blind that Religious Education as a substitute for regeneration does not pay? We have crowded conversion into the background, and obscured our Methodist Mission to spread Scriptural holiness abroad in the land. We have devitalized Methodism.

The whole emphasis is false. It has made salvation a personal achievement, rather than the acceptance by faith of a gift from God. The difference between the religion of Jesus Christ and this modern substitute can be put in a sentence. The one says Christ came down from Heaven to bring a gift

to man; the other teaches that religion is man's achievement through religious education. The whole Gospel scheme is reversed. "God so loved that He gave" is changed to "Men must so work and study as to know and live."

I heard a college president of a church supported school stand up and plead for money for the Board of Education, and say, "The future of Methodism is based on this board. We used to get our members through the altar process, but now we are going to educate them into it."

We have teachers in our church actually teaching that a sinner can be transformed into a saint by an educational process; and one scholar has written a learned book to show how Christ Himself achieved Divinity. He achieved it by a supreme sacrifice upon the cross! I asked Dr. Frank W. Collier, professor of philosophy in the American University at Washington how to answer that false philosophy in a sentence. He replied: "You can never create metaphysical entity by a moral process."

I remember that my last horse was trained to open the box and bring me the mail. It could pick out the letters on blocks and spell, but it did not become a man or an angel. It was just a trained horse.

When Mark Twain saw two children looking with admiration at "The little old wobbly calf," he patted them on the head and said, "Children, take good care of that calf, feed it well and it will become a nice little pony." Mark Twain was joking. Everything remains what it is born, unless lifted by a new creative process. So Jesus said, "That which is born of the flesh is flesh"—"Ye must be born again." Neither new birth, nor sanctification are educational processes. Give us converted and entirely consecrated Christians, and then a religious education to fit them for service.

Washington, D. C.

A poet has said: "The human soul is always at the parting of the ways." Every step forward in the right way must be a step of intelligent choice. While it is true that there are in every human life some great crisis hours in which every interest seems to converge and wait for decision and action, it is also true that every step is a determining one, and every hour brings its crisis. Alas for those who walk along this solemn way without the fellowship of Jesus!

Sowing Precious Seed

D. L. CHAPIN, D.D.

THE Scripture Distribution Society, a student organization of Wheaton College, Wheaton, Illinois, was formulated in a prayer group of four men which met each morning from six to seven for Bible study and prayer.

The Lord laid the burden first upon the heart of Carl E. Anderson, now directing the work, when he was pastor of a church in Batavia, Illinois, last year. As he ministered to his little flock the vision of the lost multitudes outside of church influence swarming the fields of the great football games was pressed heavily upon his spirit. With the verse, "When He saw the multitudes, He was moved with compassion" (Matt. 9:36), gripping his soul he entered Wheaton this fall determined to meet this great need. He had shared his burden with the other three fellows for scarcely three weeks, when on October 11, nineteen men were sent out to reach a high school game in Chicago, giving out nearly 2000 Gospels of John. This portion has been chosen for the silent messenger because it specifically states, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31).

During the ensuing six weeks of the society's existence over 50,000 gospels have been distributed, covering rather thoroughly the more important high school games and several college games in Chicago and within a radius of thirty miles of Wheaton. Each Saturday a group of over fifty students and several faculty members set out for the games in cars heavily laden with gospels. These are given to the crowds either as they enter or as they leave the fields.

The first experiment saw many gospels thrown to the ground. To remedy this sudden reaction from football enthusiasm to a Scripture portion, each gospel has been enclosed in a neat blue envelope resembling a bank book, on which the great football coach, Alonzo Stagg, of the University of Chicago has written, "This little book will help us all to win in the game of life." This expedient proved the solution.

A detachable fly leaf encouraging the reader to send to the society for another Scripture portion is being pasted in the gospels as they go out. The slips have already begun to come in,

and the follow-up committee is eagerly improving every contact.

In addition to this work about fifty students are marking verses in First and Second Corinthians of comfort to the bereaved. These booklets are sent out from the Chicago office of the American Bible Society enclosed in an attractive cover entitled, "Solace for the Sorrowing from the Book of Books."

Dr. J. L. McLaughlin, secretary of the American Bible Society, characterized the enterprise as the most encouraging movement with which he has come in contact in his four years experience with the Bible society. Dr. J. W. Welsh, field secretary of the same organization, and who has been for many years connected with the college, in writing to President Buswell said that this was the most significant spiritual movement ever started on the Wheaton campus. President Buswell in a chapel talk voiced similar sentiments. And no wonder! The enthusiasm of twenty-five to seventy-five students putting gospels into envelopes or embarking in cars for the various fields or conscientiously performing a multitude of intrinsically dull and mechanical operations, the while singing choruses with light hearts and glad countenances, is genuinely contagious. Parallel to this runs the volume and depth of prayer which the student body is offering. Not less remarkable is the spirit of sacrificial giving being shown. As a result of an appeal made in chapel, over \$600.00 was received from the students and faculty in cash and pledges.

The Lord has enlarged the vision to carry on the work in shops, prisons, homes and schools, after the passing of the football season. The burden is especially great for the thousands of fellow students attending colleges and universities where the Bible is not known save in the ridicule of blasphemous professors. We hope to extend the work also to other Christian schools so that they too may share the blessing and responsibility of helping the great mass of less fortunate college students. Already Augustana College, Rock Island, Illinois, has manifested a keen interest in the work. Pray God that many may be led to join the movement. We are burdened to answer the unvoiced cry of the student world, a cry which, though stifled by false teachings, pride, and pleasure,

is poignantly real—"Come over and help us." Will you help?

"Pray ye therefore the Lord of the harvest,

that He will send forth laborers into his harvest." (Matt. 9:38).

Kingston, Ohio.

Cherubim, Lions and Palm-Trees

JOHN L. PERHAM

THE seventh chapter of 1 Kings tells of the work of Hiram for Solomon concerning the ornaments and utensils for the temple. On top of the bases on which sat the molten sea, on the borders of the plates were graven cherubim, lions and palm-trees, as is recorded in the 36th verse.

As we read concerning the temple and its appurtenances we must remember that the temple constructed by Solomon was of the same form as the tabernacle, though of much larger dimensions and the whole model of its structure was planned by the same divine architect, even God himself. Consequently there must be running throughout the whole plan a deep significance and as we study this passage we should find the figures of cherubim, lions and palm-trees symbolical. They are types of the attributes of God and prophetic of the attainments of His children.

Solomon, with the great gift of wisdom he had from God must, it would seem, have deeply understood the symbolism of the temple and its appointments, even though their full meaning did have to wait until Messiah had come, died and risen again.

I think we will find it both interesting and profitable to see what these three likenesses, cherubim, lions and palm-trees, must have signified.

First, the Cherubim. Cherubim were an order of celestial beings or symbolical representations often referred to in the Old Testament and in the book of Revelation. In their simplest form we find their golden figures above the mercy-seat over the ark of the covenant and at the molten sea. In Ezekiel and in other passages the cherubim are spoken of as engaged in adoration and service in perfect accordance with God's will. Their likeness in the temple is inseparably associated with the mercy-seat. They are bending in reverence over the place of God's presence, where He met His people, accepted the blood of the atonement, and manifested Himself as their Saviour. In the passage we have referred to, it speaks of cherubim being graven at the base of the laver, which was appointed as a place for washing. Doubtless they

were meant to be a reminder of the holiness, the purity of God. They represent then the holiness of God, and through the washing of regeneration in the blood of Christ, point to the holiness which will be realized as Christian. Thus we read in Lev. 11:44, "Ye shall be holy, for I am holy," and in Heb. 12:14, "Follow holiness, without which no man shall see the Lord." God is a holy God, Lev. 19:2, "I the Lord your God am holy." Solomon built a "most holy house," to contain the presence of God, 2 Chron. 3:8, "And he made the most holy house." And there God dwelt, Hab. 2:20, "The Lord is in his holy temple," and in Psa. 11:4 we have the same words. Isaiah records the words of the Lord where he declares himself to be the "Holy One of Israel," Isa. 43:14, and over twenty-five times refers to God by this title.

In Dan. 9:24, it speaks of the anointing of the Holy One, referring to the Messiah. In 1 Chron. 16:29, the command is given to "worship the Lord in the beauty of holiness," bringing out the thought of the glory of his holy personality and combining with it the thought that holiness becometh the true worshiper.

As David expresses it in the 30th Psalm, the 4th verse; the Lord's saints are to "give thanks at the remembrance of his holiness." In the 93rd Psalm 5th verse we read, "Holiness becometh thine house, O Lord, forever." As the cherubim symbolized holiness and God is a holy God, his people must experience the washing of regeneration to perfect in them holiness, and Paul brings out this thought in 2 Cor. 7:1, "Having therefore these promises, dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Thus he urges them to avail themselves of the provisions of the gospel for their salvation and edification.

There is therefore possible for the Christian, a perfection of holiness in resemblance to that of his Lord. God will at last accomplish his good purpose according as Paul in his letter to the Ephesians indicated when he said, Eph. 2:20-22, "And are built upon the foundation of the apostles and prophets, Jesus Christ him-

self being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Becoming "a holy temple unto the Lord," what a wonderful thought.

As we have considered the significance of the representation of the cherubim, can we not see a wonderful meaning in the light of this interpretation, not only for those of that time, but for those of all time? The holy God will prepare for himself a holy people, those who have washed their robes and made them white in the blood of the Lamb." Christ is "the fountain opened for sin and uncleanness," where all may wash and be made pure and spotless in him.

And now in the second place we notice that the likeness of lions were also graven, carrying out the thought a little further, that as God is a holy God he must be a God of strength, as spiritual strength is inseparable from holiness.

We must not confuse physical strength with the moral strength, which belongs to God and which is imparted to the Christian. The representation of lions signifies strength, for the lion is exceedingly strong, and in the Old Testament those who slew lions received honorable mention as having accomplished a great feat. So God is typified as the God of Strength. Let us notice some of the passages conveying this thought. We find many such in the Psalms and will mention a few. *Psa. 29:1*—"Give unto the Lord, O ye mighty, give unto the Lord glory and strength." *Psa. 68:31*—"Ascribe ye strength unto God." *Psa. 93:1*—"The Lord is clothed with strength." *Psa. 96:6*—"Strength and beauty are in his sanctuary." *Psa. 65:6*—"Which by his strength setteth fast the mountains." Job in his early days, says (*Job 12:18*) "With him is wisdom and strength." And in *9:19*, "If I speak of strength lo, he is strong," recognizing the greatness of God's strength.

Isa. in the 26th chapter 4th verse gives that stirring exhortation which is so familiar, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Strength that faileth not, for he has promised and we read in *1 Sam. 15:29*, "The Strength, (or as the margin reads, Eternity of Victory) of Israel will not lie or repent; for he is not a man that he should repent."

In *Jer. 16:19* the prophet refers to God as his "strength and his fortress." *Isa. 40:31* the promise is given that "They that wait upon

the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall walk and not faint." In *Zech 10:12* are the words, "And I will strengthen them." So the God of strength imparts strength to those who seek him, to those who have no strength and are in desperate need of it. Let us turn to *Rom. 5:6*, "For when we were yet without strength in due time Christ died for the ungodly."

So we find spiritual strength as Christ imparts his righteousness to us and he gives strength to meet all the difficulties of life and says to his children as he did to Paul, *2 Cor. 12:9*, "My grace is sufficient for thee, for my strength is made perfect in weakness." In *2 Tim. 4:17*, Paul, though forsaken of men declares the Lord stood with him and strengthened him, and in *Phil. 4:13*, he emphatically states, "I can do all things through Christ which strengtheneth me." As the lion is the type of strength, the appellation given to Christ in *Rev. 5:5*, "The Lion of the tribe of Judah," is most fitting seeing he is the source of strength to his children, and as the devil is spoken of in *1 Pet. 5:9* "as a roaring lion walking about seeking whom he may devour," what a source of confidence it is to know that "the Lion of the tribe of Judah" has far superior strength and will ultimately destroy Satan and his power; therefore as Solomon said in *Prov. 28:1*, "The righteous are bold as a lion" for they have the strength of God sufficient to successfully combat all opposing forces. *Dan. 11:32* reads, "The people that do know their God shall be strong and do exploits." We close this second division of our subject with the exhortation of Paul in *Eph. 6:10*, "Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

We now come to our third likeness—palm-trees—the type of victory; and God is constantly presented in the Scriptures as the victor. In *Psa. 98:1* the people are encouraged to "sing unto the Lord for his right hand and his holy arm hath gotten him the victory." In *Ex. 15:1, 21* is recounted the great victory of the Lord over the Egyptians who were drowned in the Red Sea. In David's prayer, when the people offered willingly for the building of the temple, are these words: "Thine O Lord, is the greatness and the power and the glory and the victory and the majesty."

In all the accounts of God's workings we find

he has been victorious; he has accomplished what he has designed. Matt. 12:20 reads, "He shall bring forth judgment unto victory." Paul says in 1 Cor. 15:25, that God "shall reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And the victory over death comes to those who believe in him, through his great power, for we read again in the 57th verse, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." The victory over death and the grave, and this comes on account of our faith in Jesus. 1 John 5:4 tells us, "This is the victory that overcomes the world, even your faith." We have the wonderful assurance that because Jesus has gained the victory over sin and death, it is assured to those who trust in him; they are partakers not only in his holiness and his strength, but also in his victory. And that victory is to be a daily victory, a confident triumphing over the forces that assail us spiritually, because Christ had triumphed over all the power of the enemy. And this present victory projects into the future for in Rev. 15:2 we read of those who have gotten the victory over the beast; and this victory is made

possible because our Victorious Leader is able to subdue all things unto himself, Phil. 3:21.

Peter says in his first letter, 3rd chapter 22nd verse that "Jesus has ascended to heaven and is on the right hand of God, angels and authorities being made subject unto him." We find God to be a victorious God and this victory through Christ is for those who become his children. David recognized that the earthly victories would forecast heavenly ones, for he said in Ps. 118:6, "The Lord is on my side; I will not fear, what can man do unto me?"

"Now thanks be unto God which always causeth us to triumph in Christ," 2 Cor. 2:14 reads, declaring that victory is certain to the Christian, and this victory is possible because as Col. 2:15 says, "Christ has triumphed over principalities and powers."

As we have previously mentioned, we have the key to the whole situation for the Christian; how it is possible for him to overcome and be a victor. 1 John 5:4, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Milford, New Hampshire.

A Suggested Course of Sermons

A RECENT letter addressed to the Editor requests suggestions for a course of sermons to help people face their Christian privileges and responsibilities more effectively and adequately. The question was so illuminating that it instantly commended itself as a proper subject for a brief article in *CHRISTIAN FAITH AND LIFE*; consequently we are printing it.

Question

It seems to me that it would be a most hopeful thing to present to your people a skeleton of Christian truth. I am undertaking to outline such for my own use and so will present it to you in rather full detail.

Answer

(1) **RIGHTEOUSNESS**, which is the eternal law of God's own holiness. It is the principle by which multiple personalities are one organism, and blessed. The opening verses of Psalm one would make a helpful text.

(2) **SIN AND GUILT**. The fact of unhappiness proves sin; and the extent of unhappi-

ness measures the extent of sin. To be holy is to be blessed. Whatever prevents happiness is sin (I of course am thinking absolutely, and not from the individual point of view). The law of God's life. His holiness, must be also the law of human relations. That it is not causes all unhappiness. Every departure from the law of God's holiness is both a violence to God and a withering blight upon human life generally. Estimate the corrupting influence of individual sins. Estimate the influence of lowered ideals in the social consciousness as a producing cause of crime. Romans 3:23 and "The wages of sin is death" would be good texts.

(3) **THE DEITY OF JESUS CHRIST**. Text, Hebrews 1:1, 2.

(4) **THE ATONEMENT IN CHRIST'S SACRIFICE**. Text, Romans 3:24-27.

(5) **REPENTANCE**. Show that it is the end of pride and the beginning of sincerity. Every man has in his consciousness an opinion of himself which he will not face because it violates his pride. In Repentance a man faces

this avoided truth, yields his pride, allows shame and sorrow to do violence to his self-exaltation. In repentance too he rights the wrongs he has done, and for the first time rises into true sincerity. Text, Romans 3:27 and Matthew 5:4.

(6) **JUSTIFICATION BY FAITH OR SALVATION.** It begins in the sincerity and humility of repentance. In faith toward the Redeemer we rise out of our sinful separateness into unity, first with God, and through unity with God also with men. It is a complex bearing: (a) It accepts the divine judgment in Christ's cross as a true expression of the ill-desert of sin, receiving release in that emphasis. Salvation by faith makes the humility of repentance a permanent factor in Christian character. (b) Life now gives up its independence and lives only in and through Christ. He is the door through Whom we move in and out to find pasture and rest. (c) Life's glory is no longer in the little things of self but in Christ with Whom we are one. Text, Matthew 5:3 and Romans 5:11.

(7) **THE WITNESS OF THE SPIRIT.** I would include Regeneration under this head. Regeneration is as I understand it a single deep creative inner change, namely, the revelation of Christ in the inner consciousness by the Holy Spirit. This one creative work alters the whole outlook and motivity of life. Text, John 14:20; Romans 8:15, 16.

(8) **GROWTH IN GRACE.** Texts, John 1:16; Philippians 4:4-7.

(9) **THE INCREASING KINGDOM OF GOD.** A statement of the creative influence of Christian preaching and life upon the social and political institutions of men. Show the gradual change from lordships and tyrannies and brutalities of physical power to freedom and brotherhood. This is a tremendous story, and would certainly electrify a congregation. Christian faith has changed despotisms into democracies; elevated literature and art; abolished half a score of degrading pagan institutions. Text, "The Kingdom of Heaven is like grain of mustard seed."

(10) **THE DUTY AND PRIVILEGE OF MINISTERING IN THIS HIGH PURPOSE OF GOD FOR THE AGES.** This ministry belongs to all men, and not to the clergy alone. Text, Ephesians 4:11-13.

(11) **JUDGMENT AND ETERNITY,** developing the New Testament truth of lost souls,

particularly in the language of Jesus. Text, Matthew 25:31 and following.

(12) **ETERNAL LIFE.** A presentation of the several noble suggestions of the Scripture concerning life beyond the grave. John 17:24; Revelation 21 and 22; the promises to overcomers in Revelation; St. John's vision in 1 John 3:1-ff; Paul's crown of righteousness in 2 Timothy 4; and his inexhaustible love in Romans 8:31ff.

(13) **THE BIBLE AND THE AGES.** A presentation of its evidences is supernatural. Hebrews 1:1, 2 would be a good text.

(14) **USING THE WORD OF GOD.** A suggestive approach to the Scriptures that will help men use it in their own devotional life. Text, "Thy word have I hid in my heart that I sin not against thee."

(15) **THE CHURCH'S RESPONSIBILITY IN THE NEW ERA OF THE SPIRIT INTO WHICH THE WORLD IS MOVING.** Rather usually financial crises prepare the way for a spiritual emphasis. At the present time the radical influence of the new physics is also powerfully favorable. At such a time the Church must present to man the Christ of the ages, the Christ of infinite values. It must organize its total resource in personality and truth to make the utmost possible impact upon this generation, ever relying upon the Holy Spirit without Whose inditing ministry all efforts must surely fail.

Here are my suggestions, and thank you for the question which occasioned my preparing them. Trust you may have a most helpful series of meetings.—*Editor.*

My Old Bible

Though the cover is worn,
And the leaves are torn,
And the pages show traces of tears;
Yet more precious than gold
Is this book worn and old,
That can shatter and scatter my fears.

This old book is my guide,
A friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it, and heed it each day.

To this old book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine;
For I cannot despair
Though surrounded by care,
While possessing this blessing divine.

—*Author Unknown*

For Your Scrap Book

REVEREND A. WALLACE COPPER, B.A.

Robert Louis Stevenson *

THE father of Robert Louis Stevenson inherited his father's work. To be a lighthouse engineer, a man of action, sort of a scientist was the pride of the Stevenson home. Thomas, the father of the author of *Treasure Island*, was more of a technician than an architect. He was more interested in the problem of optics than the problem of construction. In his own way he was sort of a scholar and a poet; a lover of the romantic and the adventurous.

Robert's mother was sweet and delicate, younger and more vivacious than her husband. She profoundly influenced her son. She was the first to guess his budding genius; the first to defend the tragic warfare between father and son. From his mother he inherited his delicacy of face, and his delicacy of health. His subtlety, gayety, poignant smile can be traced to his mother. But in Robert Louis Stevenson there was a Hamlet. That was his father's legacy.

Before he was two years of age a person entered his life who was to influence it immensely. It was his nurse. She knew the Bible and *Pilgrim's Progress* by heart. As a part of her mental equipment she brought with her horrible, fascinating tales. It was from her lips he learned the gravity of life, the love of poetry, and, holding tight to her hand he took his first bold footsteps into the world of legend and adventure.

When he was seven years of age he took part in his uncle's literary contest which was especially for his sons and nephews. The first prize was to go to the one who could most efficiently retell the story of Moses. Robert could not read or write, but could draw. After dictating the story to his mother he drew it, for which he received the first prize. After that he said, "Mother, I have drawn a man's body. Shall I draw his soul?"

At the University of Edinburgh he deserted his classes. The church-goers were scandalized because he chose Waterloo

Place, a haunt for opium smokers, to be his rendezvous. To the utter chagrin of his parents, he was in love with a prostitute and desperately wanted to marry her.

Stevenson was influenced by that rugged, plain-spoken William Ernest Henley. The latter said to Stevenson one day, "Open your eyes and look. There are not so many facts to reality. Do living things." When this youthful revoler was dismissed from his home Henley took him in.

The life of Stevenson is in a way depressive because of his almost constant ill health. On the other hand, it is glorious, challenging, triumphant, because of his literary achievements. He reminds one of a man who has lost his sword and is fighting valiantly with the scabbard. He married a woman much older than himself. He sought her over half a continent, across the open sea, across pioneer America, and in spite of the protest of his father, who refused to give him an allowance, Robert Louis Stevenson married the woman he loved. She proved to be the inspiration of his life. No woman ever more fully believed in the ability of her husband. She encouraged him, mothered him, traveled with him over half a world, and finally followed him up on the highest hill of an island in the South Sea and placed his body to rest.

It was strange how he came to write *Treasure Island*. One day in his study he casually drew the picture of an island. Without much thought he called it "Treasure Island." That name gripped him. How fascinating. For days he stayed in the room and had his meals brought to him. The characters almost spontaneously came into being. Outside the door of his room the family could hear him conversing with his characters. He stayed there until the foundation of the book was finished. However, in the midst of his work his health gave out as it frequently did. Quickly did he and his wife go to a camp in the Alps. His father had now forgiven him. From a sick bed he kept writing that one book that would live after he was gone.

* "The Frail Warrior"—Mair Carré.

Robert Louis Stevenson was a genius. His life on the South Sea Islands was a dream. Living among the natives and being loved by them gave him constant satisfaction. Standing in the garden of his little native home on the Island of Samoa he would look up at its highest hill and declare if life for him suddenly ceased he wanted to be buried at its peak. At the age of forty-three he died. Mourned by the natives they cut a path and placed his body at the very peak of the highest hill. Today, every island visitor climbs that hill. Was it not proper that on the tombstone of this graphic genius—this frail warrior who beneath the cocoanut palms dreamed in the moonlight, bathed in the sunlight—that there should be written:

This be the verse you grave for me,
Here he is where he longed to be.
Home is the sailor, home from the sea,
Home is the hunter from the hill.

Rome*

ROME was masculine and robust. Greece was endowed with loveliness and charm. Greece yielded easily to Roman might, but by the attractiveness of superior humanity she easily dominated Rome. Athens was rich in ideas, full of the spirit of inquiry, fertile in invention, fond of the brilliance of mind and body. Rome was stolid and conservative; devoted to tradition and law.

There is a false perspective of Roman history. We are too apt to think of the "fall" as the cardinal fact of Roman history. Through the influence of Gibbon, Rome, for many people, is nothing but a fall and decline.

At first it was a republic. We must not believe it was festering to decay five hundred years before the tragedy. The republic was not described by a great native historian until its close. The historians of Rome had a love for antiquity. They idealized the heroes of the past. The reputation of the early empire was in the hands of Tacitus and Suetonius. The former riddled it with epigrams, the latter befouled it with scandal. Nearly all the writers were praisers of the past. What is more, Rome's greatest modern historian, Gibbon, has continued the story of Tacitus and has dipped his pen in the same bitter fluid.

The name of Greece thrills us as is not generally true of Rome. The very name of Rome suggests the coliseum and the Christian martyr who faced the "lion's gory mane and the music of Nero's fiddle."

We cannot forget the fact that Rome was a mighty factor in the making of Europe. European nations are her sons and daughters. For this purpose it was necessary the city itself should grow, mature and decay. When Rome ceased to be a republic there was no decline and fall. It was an oligarchy that deserved to be replaced by something better. It was an upward step in liberty for all but a few hundred Roman nobles.

It was a progressive step when Rome gradually ceased to be a city state and became a capital empire. Finally, it was a progressive step when the artificial ramparts on the Rhine and Danube broke down and new nations came into the inheritance. Rome has too long been the playground of the satirists and pessimists.

Hellenism is understood. What is Latinism? Latin has been relegated to the dust. Who reads Lucan outside of school? Who is searching for Cicero's lost work *De Gloria in Egypt*? Lucan and Seneca were once quoted on the floor of the House of Commons. Samuel Johnson once said in regard to an epitaph for Oliver Goldsmith, "We should refuse to disgrace the walls of Westminster Abbey with an English inscription."

Rome possessed a genius. She has given the world a foundation for its government and law. No generation can adequately pay its debt for the inheritance of Caesar's nation.

The Pied Piper

IN Browning's "Pied Piper of Hamelin" the town was infested with rats. "They fought the dogs and killed the cats and bit the babies in the cradles." The plague was so great one-thousand florins were offered to any man who would rid the town of rats. A strange looking fellow accepted the offer. He began to play and the rats followed him down the street to the river and drowned in the dark flowing waters.

Jesus likened himself to the pied piper. He said. "We have piped unto you and ye have not danced." The men of that generation condemned John the Baptist for his asceticism and Jesus for his comradeship,

Philadelphia.

* "The Grandeur That Was Rome."—J. C. Stobart.

Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

Topic for February 14 The Man Who Missed God

Scripture: Matthew 19:16-22; Mark 10:17-22.

AS Jesus stood up to go forth into the way, the man who missed God came running and then cast himself down upon his knees, saying, "Good master, what good thing must I do to inherit eternal life?" The narrative says that Jesus looked on him, and loved him. It is only said a comparatively few times in the Bible that Jesus loved anyone. It was said of Martha and Mary, of Lazarus, of John the beloved disciple, and the only other time was in this narrative about the rich young Ruler. Looking at him, Jesus saw a cultured, trained, educated, wealthy, strong-willed, religiously capacitated, young Jew, who had already been made a ruler in the Sanhedrin which was the greatest honor that could come to him. The statement that He loved him means that He desired him. He longed to have him as His disciple. He saw the possibilities and the potentialities that were bound up in that life. He saw what a disciple he would make, and what a preacher of the Gospel he could be. He realized as many ministers realize who look upon ideal young men that here was an opportunity to gain a prize.

1. The Law Professed

Jesus said, "You want to enter into life by doing? I will tell you how. Keep the Commandments." We know that no man ever has fulfilled these Commandments with the exception of Jesus Christ Himself. He is the only sinless man. He knew no sin.

However, this young man thought he had obeyed the Commandments. He said to Jesus, "Which one, Master?" And Jesus quoted to him the last six Commandments, or the second tablet of the law, which deals with social obligations. When Jesus had finished the young man eagerly replied: "All these have I kept from my youth up." It is interesting to note that Jesus only quoted the second tablet. His reason is evident; this table was sufficient to make clear the young man's moral failure. Sin is primarily against God. Certainly David knew this when he confessed, "Against thee, and thee only have I sinned, O God." But Jesus kept the first four Commandments in reserve. He did not argue with the young man. He sought instead to lead him to Truth. Even though we are able to demonstrate intellectually our faith, we should remember that most men are not won by argument. They remain of the same opinion still when convinced against their will. Jesus here gives us a masterpiece in the art of soul winning. He brings the thought of the young man to a crisis, in which he might be able to present powerfully the final truth.

2. The Lack Confessed

When Jesus referred him to the law the young man replied dissatisfied, "But what lack I yet?" From this question, we know he felt he had not attained. He still was condemned in his heart. He would not admit that he had not kept the law, for that would have been humiliating, but he did admit that he lacked something. It is a difficult thing to bring men to a confession of sin which is a violation of the law. It is humiliating to admit that. This is the reason why Jesus did not argue. He led the youth to confess the hollow, empty void in his soul. No doubt, there are many who have that same consciousness, who yet would not admit they had broken the law.

The heart of the matter is that this young man did not have that inner peace which we know as salvation. His effort to obey the Commandments and outward morality could not bring this to him. Nor can they bring it today. Morality cannot bring it. Philosophy cannot bring it. Many noted philosophers, in their last hours, have longed to return to the faith of their childhood.

Even religious mindedness cannot bring the knowledge of Salvation. The Buddhists and the Hindoos, and the Mohammedans are religiously minded, yet E. Stanley Jones says that in all of his travels and Round Table Conferences in India, he never met one man, save a Christian, who knew that he was saved.

The confession of this deep lack was the young Ruler's first step toward God. Confession is always primary. The interview is now growing climactic. Will he, or will he not, become a great disciple? With his mind, his education and his material advantage, he might far outshadow Peter, and James, and John. Will he accept? The lesson that Jesus now gives to him, with the qualification that it was given under the dispensation of the law, is applicable to us.

3. The Lesson in Perfection

Here we reach the climax. Jesus has the seeker where He wants him, and now he strikes home. There is a strategic moment in every conversation for God, which if not seized, the effort will be lost. There is a point in every salesman's argument when he must conclude the deal, or he loses his sale. There is a crisis hour in every battle, which if taken advantage of, will lead to victory. Shakespeare says, "There is a tide in the affairs of men which taken at the flood, leads on to fortune; omitted life is bound in shallows and despairs."

Jesus said, "Go, and sell what thou hast, and give to the poor, and come and follow me." To sum it up, Jesus said, Sell out whatever may be in your way. If you find that some friends stand between you and the Will of God, drop that group of friends. It is impossible to live a Christian life and continue in the fellowship of people who practice sin. Everything that stands between us

and the will of God must be closed out. Everything we have and are must be at God's disposal. The man who would accept this lesson from Christ must sell out all his possibilities in the world that are outside the will of God. It may be that some of us have planned on being lawyers, doctors, nurses, teachers, wives or husbands. Jesus said that even in these things we must be obedient to the divine will. If He wants you to become a minister or a missionary, or a Sunday School teacher, or an elder, you must be willing to follow His call. All you are and all you have has been bought by Christ. The man who does this has treasure in heaven.

Conclusion

When the young man heard this, it says that his face clouded like a lowering sky. He became very sorrowful, and he went away, for he had great possessions. He might have been a Paul, or a Peter. He might have written epistles under the inspiration of the Holy Ghost for the everlasting benefit of man, but he lost his chance. He loved something else, and he refused the call. Here we see that he had not obeyed the Commandments, for property was his god. We never hear of this young man again. We do not know what became of him. He lost his life's great chance.

"Of all sad words of tongue or pen

The saddest are these, 'it might have been.'"

I would rather have missed God with the rich young Ruler in the first century than miss Him today. I would rather have turned my back upon Jesus in the shoes of that young man, under the dispensation of the law, than I would to turn my back upon Him in the midst of the gospel glory today; for in the twentieth century with all of its privileges, opportunities, and responsibilities, my damnation must inevitably be greater.

Suggestions

Read the verses immediately preceding those given and see what teaching may have put the youth under conviction.

What do you think the relation is between the Commandments, the Sermon on the Mount, and what Jesus told this young man? Read in connection with this the law given in the garden. In Romans 7, Paul tells his experience with the law.

Remember that the dispensation in which Jesus taught this youth was different from ours today. Does the teaching then hold? What about selling out?

Topic for February 21

The Man Hidden in the Stuff

Scripture: I Samuel 20:17-27.

AT the close of the period of the Judges the people demanded a king that they might be like the other nations which were round about them. A careful study of what happened to them when Saul became their king would be very enlightening in revealing to us what will happen when we receive the kind of a religious leader that the people are beginning to demand. It will mean the failure of the church. Instead of desiring religious leaders who will bring them to

God and will show them the right way of life, we want men in our pulpits of the churches who will be good mixers, outstanding social leaders, interested in all the affairs of the day, money raisers, politicians and reformers. But God has showed us throughout the history of His people that when we substitute such leaders and ideals for a spiritual life, the praying habit, and a zeal for Godliness, we are doomed to failure.

It is interesting to note the kind of a choice that people made in taking unto themselves a king. Samuel was an old man. He called the people together at Mizpah. He rehearsed what God had done for them. He reminded them that they were rejecting God's personal leadership in desiring to be like the world. Then the king was to be chosen by the casting of the lot. First, the tribe of Benjamin was taken; then the family of Matri; then the household of Kish; and finally Saul, the son of Kish, received the lot. But when they looked for Saul, he was nowhere to be found. They sought him throughout the entire multitude but failed to find him. Finally, Samuel told them to look among the stuff. There were mules, and provender, wagons and tents, foodstuffs and cooking utensils,—a great mass of things—and there hidden in the stuff the searchers at length discovered the king elect. There are three suggestive truths here:

1. The Stuff will Prevent one from being Duly Appreciated

The natural excellencies of this man Saul were enviable. David described him as lovely and pleasant in his life. He was swifter than the eagle and stronger than the lion. The narrative says that he was head and shoulders above all the people. This has come down to our present time as a description of a truly great man. Physically, he must have been a young giant. There is always something about physical prowess that commands respect. In such individuals most of us behold what we would like to be. Mentally, he was capable of arousing the admiration of the hoary headed Samuel. There are times when a large body encloses a small mind. Not so with Saul. He also was a man of spiritual possibilities. Humility marked him, for when Samuel told him that he was to be king, he remonstrated because he was the least of his father's house, and also because his tribe was the smallest in Israel. Naturally, Saul had every excellency that one could desire in order to succeed. He was just what the people wanted.

Supernaturally, Saul received certain experiences that made him more fit than ever to be king. He had been called, he had been anointed, he had received a new heart, or purpose, and he had the friendship of Samuel. He had everything to gain and nothing to lose. From Samuel he could learn the mind of God upon any subject, and it would be a comparatively easy thing to follow this, which in conjunction with his natural powers would have made him a mighty man. What a king he might have been!

But Saul indulged in unnatural practices. This is quickly seen by noting the incongruity of a big man hiding in the stuff. What had he to be afraid of? Nothing. He had begun already to submerge his personality in a great sea of unworthy human

emotions. If at the beginning he had overcome these emotions that were later to prove his downfall, the story would have been different. As it was he continued to let the stuff surround his life.

2. The Stuff will Shut one out from God's Purpose

At the request of the people, Saul came out, and he had an enthusiastic coronation. Immediately, a group of valiant men whose hearts had been touched by the scene, followed Saul to his home. In a short time a grave danger harassed the Israelites from the children of Ammon, but under the leadership of Saul, a victory was won, and all of the people followed him with one mind. Then the kingdom was renewed at Gilgal. Saul no longer lived in his ancestral home, but established a capital for the nation.

Soon, however, the stuff came between Saul and God. First he disobeyed the commands of God in presenting a sacrifice by his own hands. It was a willful sin and drew upon him the condemnation of Samuel. Then he took the attitude that sacrifice was better than obedience and for the sake of some sheep and oxen he again disobeyed the divine command. As a result of this second disobedience Samuel said, "This day the kingdom is rent from thee and given to another." Saul had let sheep and oxen come between him and God.

David was then in the process of becoming prepared for the kingship. He had slain Goliath. He had wisely conducted himself in the family of Saul. Saul knew that he was to be his successor; that because of his disobedience the kingdom was to be taken from him. And now once again Saul is disobedient. He even rebels against the divine word and seeks to slay David. Thrice he attempted to smite him to the wall with his javelin. Once he sent men to put him to death in his bed. At another time he had liars in wait in the dining hall that they might put him to death when he came to meat. Thus for seven years, he pursued him with rebellious murderous intent as a hart among the hills. So, once again, Saul allowed the stuff to get between him and God.

The same result will ever attend the same actions. We can let the necessities of existence and legitimate luxuries come between us and God, and shut us away from His purpose for our lives.

3. The Stuff Must be Removed—we must get out of it

Saul came out of the stuff at his coronation, but he didn't remain out very long. Before long, his life was so cluttered with things that it lost all its majesty. He became a little man, greedy, jealous, unfaithful. God rejected him, and Samuel turned from him and was never seen in his presence again.

Many Christian people today are like Saul. They have allowed things to cover the light of their souls. They appear so little that no one wants them around. Such Christians aren't worth much to God. The reason that Jesus told the rich young Ruler to sell all that he had and give to the poor, was because He perceived that things were shutting him away from God. Jesus told the rich young Ruler the one effective way by which a man can get free of stuff. It was to sell out. That same command holds for every man today whose life is submerged in things. We too must sell out.

In the parable of the vine and the husbandman, Jesus said it was necessary for the Christian to submit to God's purging, purifying processes. He drew His analogy from the familiar grape vine. It must be pruned before it could bear the luscious grapes; and so too the Christian life must be pruned before it will bear the fruits of the Spirit. The old wood of the grape vine was good enough in itself and might be useful for many purposes, but it prevented the bearing of fruit; so God says that many of the legitimate things in our lives, which are good enough in themselves, must be purged away because they hinder fruit bearing. God says, submit yourself unto the knife. Let me take away that unnecessary wood that you may be able to bear the fruits of the Kingdom.

Conclusion

There is a way of getting out of the stuff. The sin which stands between you and God must be confessed. If it is confessed, God, by His Almighty Power, will strip you of it and purify your life of the wrong emotions attending. He will make your personality to stand forth so that you are head and shoulders above all those others, who refuse to submit themselves to Him.

If things have been shutting you off from friends and from relatives and from the church, remember that they also are shutting you off from God. Consecrate these things to Him. Lay them upon His altar. Follow the leading of Jesus. Look full into His wonderful face, and the things of this world will grow strangely dim.

Suggestions

Is there a difference between the decreed and the permissive will of God that he would allow people to choose a man whom he knew would be a failure?

Can you find any parallels between the period of the Judges and our Church today?

When Saul was given a new heart it did not mean that he was born again. That would be reading the New Testament into the Old. What did it mean and how did the Spirit operate differently in that day from today?

Think of all the "stuff" that keeps people from God, from loved ones, and from friends. Prepare an indictment against this.

Topic for February 28

The Man Who Triumphed Over Failure

Scripture: Acts 13:1-13.

THERE is a tradition coming down from the Early Church that John Mark was one of those children who were brought to Jesus that He might bless them. We always picture those children as being very small, and yet if this tradition handed down through Ignatius is true, John Mark must have been in his early teens at that time. There is every reason to suppose that this is true, for John lived in Jerusalem with his parents who were very friendly to Jesus during His earthly ministry. However, John was not converted during the earthly ministry of our Lord; for most evidence points to the fact that he was too young to grasp the great truths which Jesus presented, when even His own disciples could not

understand them. John probably considered the whole thing an adventure at the first. Later on, he is called by Peter, "Mark, my son." No doubt, Mark was brought to the saving knowledge of Christ through the ministry of Peter. It is certain that plenty of opportunity would have been given to Peter after Pentecost to so deal with Mark because the home of the mother of Mark was the meeting place of the first Christian Church.

What rich surroundings were Mark's! When Jesus and the disciples came to Jerusalem they made his home their rendezvous. It was to this home that Jesus sent Peter and John to prepare the Passover, and here He instituted the Supper. The evidence is very strong that it was this same upper room that was used by the hundred and twenty when they tarried and prayed for the promise of the Father. What is more, we are sure from the book of Acts that when the first persecution had begun to rage against the Church, that this home was its meeting place. John Mark probably had many opportunities of service both to Christ and the disciples in those days.

1. His First Great Undertaking for God

The opportunity came through his uncle Barnabas. What a magnanimous man that Barnabas was! Big in stature so that he resembled Jupiter, the greatest of the gods, and big in soul so that he was worthy of the name Christian. He was one of that early group who voluntarily sold all and came and laid the money at the apostles' feet. Some years later he and Paul were the moving spirits in the Church of Antioch. Mark was now a young man. The Holy Spirit instructs the Church to set aside Paul and Barnabas for their great missionary work to the Gentiles. They are planning their first itinerary. Barnabas suggests to Paul that it would be a good thing to take John Mark along to minister to their needs. Paul readily assents; and so Mark is taken upon the first missionary journey of the Christian centuries. Adventure, challenge, and accomplishment lie ahead. John Mark quickly assents as he looks to the outward glory of the affair.

Mark saw the opportunity, the travel, and the glamour, the valuable training and advantages, but he did not fully reckon with the difficulties he must face. He forgot to count the cost. Jesus said that this was an essential thing to do before any man entered Christian work. What king ever begins a battle if he has not first considered whether he be able with ten thousand men to meet the fifteen thousand that are coming against him? Even so today, no one ought to enter Christian service until first he has considered the hardships involved. John Mark did what so many people do today. He made a spiritual beginning in service without counting the cost. Then he failed and brought reproach upon the name of Christ.

2. His Failure to Win

The first journey was a comparatively easy one. It was simply crossing to Cyprus from Antioch and making a missionary tour of that island. Probably this part of the journey was planned by Barnabas who wanted to evangelize his relatives. From Cyprus they were to go to Cilicia, the province in which Paul's home was located. Cyprus was then a beautiful island of hills and

valleys. It had one hundred cities, and was a prosperous Roman province. Paul and Barnabas traveled from one end of the island to the other, preaching the Gospel. What a happy time that must have been! In the last town called Paphos, they encountered their first obstacle. It came in the form of a Jewish sorcerer known as Bar-jesus. When Paul's preaching had interested Sergius Paulus, the Roman deputy, Bar-jesus withstood him. Just how this opposition was developed we do not know, but it ended in a personal encounter between Paul and the sorcerer who was stricken with blindness. When this affair was over, the apostles sailed to Perga of Pamphilia, and John Mark began to doubt his calling. He thought of the storms and the robberies, and the personal sufferings that might come to him in those wild mountains of Asia Minor. He began to think of Jerusalem, of his home and mother. Perhaps it would be better if he served the Lord a little nearer his home.

When the party landed in Asia, John refused to go farther. How disappointed the great magnanimous Barnabas must have been! But Paul was not only disappointed, he was indignant. Here was this tall youth, spoiled with luxury, and now unable to carry on. He probably was a big fellow like Barnabas, but he wasn't made of the same stuff. Paul is supposed to have been short, but he was every inch the man. He could not understand or sympathize with Mark's weakness. In disgust he sent him back to Jerusalem to his mother.

3. His Final Triumph

Having returned home, Mark had time to think. There were plenty of people there to do the work of the Church. And by coming back before the completion of his adventure he appeared as anything but a hero. As he walked the streets of Jerusalem, and felt even in the upper room of his home the vivid memory of Jesus, he began to be disgusted with himself. He had time now to think. God often gives us time to think after we have failed Him. He may allow us to get sick, or in some way to be shelved. It's an effective providence. It gives us an opportunity to take stock of ourselves. So our ills often do us good.

This period of quiet thought so changed John Mark that when Paul and Barnabas were ready for their second missionary journey, he begged to go along. He saw what an opportunity he had missed, and what a cad he had made of himself. Barnabas, the magnanimous, was ready to trust him again. But Paul, realizing the seriousness of the undertaking, was opposed. Any man who had failed in Cyprus could never stand an Iconium stoning. It would be far better to let him be seasoned with small tasks about Jerusalem. So Paul refused, and Barnabas insisted. Finally Barnabas took John Mark and went with him back to Cyprus, and Paul took Silas and went to the difficult distant fields of Asia Minor and Greece.

From this time forth Mark seems to have been steadfast. Later, he became associated with Peter and was his interpreter. Papias says of him: "having become the interpreter of Peter, he wrote the things done by the Lord." Peter's reference to him as his son may be explained by this connection with him in his travels. At least, we

have a universal agreement among the ancients, that Mark was the interpreter of Peter in writing his gospel. In St. Luke we have the gospel according to Paul, and in St. Mark the gospel according to Peter.

After Paul and Mark separated the great apostle of the Gentiles made two vastly important missionary journeys, establishing the church in Asia, in Greece, and even promoting it in Rome. In the latter city, Paul the prisoner, turns his mind back to John Mark. In his letter to Philemon he sends greetings to Mark, and in his second letter to Timothy he requests that Mark be brought to him in Rome. He speaks of him tenderly as one who is profitable unto him for ministry.

Mark experienced a tremendous handicap in his first failure; but through the grace of God and the help of Christian leaders, he overcame it. There are some of us here who likewise have failures in our lives. We have been little, we have been immoral or we have turned away from some high vision. For such, even as for John Mark, there is a second chance. The message is that, through the grace and the mercy of God, you will be able to triumph over your past failures. God is faithful, who having once called you, will also do it. He that has begun a good work in you will go on to perfect it, if you will submit your life unto Him. Paul said, "I am persuaded that he will keep that which I have committed unto him against that day." But great effort is necessary to overcome that failure.

Suggestions

What relation was the mother of John Mark to Barnabas? What was the relationship between the father of John Mark and Jesus? Do you suppose that the last supper was celebrated in John's home and seen of him?

Why did John Mark turn back from Perga? Think of Paul's reaction to this. Where in the Bible do we find what Paul did think of it? Read Acts 15:36-41. Can you think of some illustrations of turning back today?

List all of the things over which we need to triumph. What are the church failures, the nation's?

Topic for March 6

Jesus the Saviour

EARL E. ALLEN

Scripture: John 4:4-42; Acts 5:29-32.

THE Jews of Jesus' time were a freedom-loving people. They came of a stock of nomad shepherds who followed their flocks up and down the grass-covered slopes of the picturesque Palestinian hills. When they clustered their little villages on these hillsides and lined with towns the shores of the Sea of Galilee, they lost none of their native love of freedom. The bards and minstrels of their festal days sang of the martial might of their forefathers, of the battle prowess of their valorous chieftain king David.

The mailed fist of Roman Caesar increased their desire for freedom to the intensity of burning patriotic zeal. To the poor Jewish peasants the tax which Rome was exacting was unbearable torture. Their countrymen, the Publicans, who collected these taxes, they scorned as abominable

traitors. The Roman governors who governed their provinces were political thorns in the flesh of their national pride. They, the chosen people of God, ruled by these haughty, pagan Romans! Unbearable situation! The one glimmer of hope breaking through the black clouds which covered their national sky, was the hope that Messiah, their promised warrior deliverer, would come to lead them in victorious revolution against Caesar, their oppressor. Jehovah must hear the wail of His chosen people.

At this crucial moment came not Jesus the warrior Messiah, but Jesus the suffering Prophet—not with the slogan: "Might makes right," but with the beatitude: "Blessed are the pure in heart for they shall see God;" not with the sword of martial power, but with Calvary's Cross of supremely triumphant love.

People today are bowed beneath the yoke of many dissatisfactions. Some of us are seeking a savior to save us from the woes of these dissatisfactions, but are seeking a savior constructed in our own image rather than giving ourselves wholeheartedly to Him whom we experience as our own Savior and whom we proclaim as the Savior of the world.

1. From Fear to Courage

Fears stalk us on every hand to make life miserable, to render us impotent Christians. Instead of courageously treading the streets of truly Christian civilization, we are often fearfully cringing through the jungles of modern superstitions and taboos with nerves a-tremor lest we fall victim to some unseen beast of fear. Most of these are imaginary fears.

Some of us are constantly in dread of defeat. We are afraid that we won't make good. We are afraid that we won't please our employer, or our friends, or the elite with whom we so desire to become acquainted. We are afraid that we cannot successfully establish the reputation which it is so necessary to establish in business. Some of us are constantly chafing because we do not have the big opportunity, the big job, the big triumph, and then we fear that we would not be equal to the situation if the big opportunity came. We are flatly afraid of defeat.

Jesus might easily have fallen prey to the fear of defeat. All the world seemed to have gone against him, his countrymen, his disciples, even God himself seemed to have forsaken him in the most crucial hour of his career, and yet his courage took him to the greatest triumph of the ages. Why? Because he followed the index finger of his highest conscience—conscience whetted to superb keenness by constant fellowship with his heavenly Father. Friends, we can undauntedly face the most troublesome defeat if we face it in fellowship with Christ.

In business, if we do our part with unsullied Christian conscience, we need have nothing to fear from our employers. We cannot be defeated in business if we are in the right. In our social life, if we cannot mingle with folk on the basis of Christian love, we need have no fears, for if folk are not interested in worthwhile Christian fellowship, their company would not be congenial to us.

Some of us may have been fearing for years to do something which we know is right. Jesus,

the Savior, would give us the courage to squarely face the issue, to be more than conquerors through him.

2. From Pettiness to Wholeheartedness

Have you ever spent a day, or part of a day, which you look back upon in shame? No doubt we all have. We allowed ourselves to become absorbed with the insignificant things, with the petty things, of life. Some of us are spending large parts of our lives in the petty pursuits which we have allowed our weaker selves to foist upon us. Some day we shall sit down to balance the balance sheet, and we shall wonder why our spiritual credit is so poor.

Jesus' disciples were guilty of pettiness. They did not at once catch the great-souled vision of service which the Master had. They did not at once see the fields white unto the harvest, as Jesus did. A sin-sick, self-righteous Palestine lay all around them; beyond, blindly shuffling toward eternity was a needy world, and the disciples were quarreling as to who should be first when Jesus came into his kingdom.

In the supreme crisis hour of Gethsemane, when the spiritual destiny of a world hung upon the decision of Jesus of Nazareth, when the mad-dened minions of the insensate Jewish priesthood were marching toward the Garden to capture their Lord, the trio of apostles calmly went to sleep.

The same apostles were on the mount of transfiguration. They were thrilled at the sight of their illuminated Lord. Peter, impetuous spokesman of the group, blurted out, "Let us build three tabernacles, one for thee, one for Moses, and one for Elijah; and let us remain here always." No thought of the world waiting at the foot of the mountain—waiting for the message of truth, of love and life. Even the heights of spiritual ecstasy and joy are worth little except as they administer the balm of sympathy and love to the wounds of needy humanity.

On the day of Pentecost those apostles caught the vision. They were charged through and through with the electricity of the loving desire to serve. All of their being was electrified. Sleepiness and fear and selfishness were forgotten with the pettiness of their half-souled past. Shipwreck, chains, starvation, guillotines, cauldrons of boiling oil, a whole world arrayed against them, could not stop them. Christ was theirs. They were Christ's—without reservation. Jesus Christ was their Savior from pettiness to wholeheartedness.

3. From Self-satisfaction to Constant Quest

The most terrible sin of the people of Jesus' time was not their crucifixion of Jesus. It was the self-satisfied complacency with which they patted themselves on the back. It was the spirit that prompted them to give large sums to the temple so that they could be seen of men. It was the self-righteousness with which they thanked God that they were not as other men—harlots, wine-bibbers, Publicans. It was the spirit that was dead and buried in self-complacency. It was their smugness which could see no good in Jesus because he would not blindly mumble their shibboleths—the spirit which could crucify the incarnation of God—which was so pitiable.

Salvation is not self-satisfaction. On man's side it is a deep sorrow for sin which asks God for forgiveness. It is a hungering and thirsting after righteousness with the faith that God will forgive and fill with his righteousness. It is dying daily to selfishness and smallness. It is hunting goodly pearls. It is finding in Christ the supreme pearl and selling all that one possesses for this Pearl.

But salvation is not an achievement which man accomplishes by himself. It is a transaction in which man works with God. On God's side salvation is love—forgiving love which is more ready to forgive than man is to ask for forgiveness. It is God's spirit coming into a man's mind and his whole being so that God to him is in him giving him the power to resist temptation, and the strength to do good.

It is Jesus Christ who brought the good news of salvation to the world. It is He who made possible Salvation by giving himself a ransom for sin, by dying on the cross, and by bearing the curse of sin. He laid down His life and He took it up again. It is by accepting Christ's substitution for him that man is saved from the death of sin to the eager, growing life of a true Christian. Herein is Jesus Christ the Saviour.

4. Through Personal Experience

Do we reason that Jesus Christ is the true Savior? That is not sufficient for our salvation nor for us to lead our chums to this Savior. What is of tremendous importance is that this Savior shall be our personal Savior through experience.

After the Samaritan woman had found Jesus at the well of Sychar she went into her native town and told some of her Samaritan friends about Him. They went to Jesus and besought Him to stay with them so that they could commune with Him and learn of Him. When He had tarried with them two days they could say to the woman out of their own experience, "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world."

Have we young people—in the years when we are shaping our lives—invited Jesus Christ to tarry with us? Have we learned to know Him personally? Have we caught His vision of self-giving love? If so, we know from personal experience that He is the Savior.

We are all students in the School of Life and
its idealism depends upon:

By Christ redeemed, in Christ restored,
We keep the memory adored
And show the death of our dear Lord
Until he come.

His body, broken in our stead,
Is here, in this memorial bread;
And so our feeble love is fed
Until he come.

His fearful drops of agony,
His lifeblood shed for us we see:
The wine shall tell the mystery
Until he come.

And thus that dark betrayal night,
With the last advent we unite—
The shame, the glory, by this rite,
Until he come.

—George Rawson.

Pittsburgh, Pennsylvania.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

The Great Deluge and the Gilgamesh Epic

A CORRESPONDENT seems to think that certain similarities between the Biblical and Babylonian accounts of the Noachian deluge is evidence that the Hebrew writers borrowed from the Babylonian narrative. There are a few similar details in the two accounts that are quite significant. We quote from the translation of the Gilgamesh poem as it is given in Dr. George A. Barton's work, *Archæology and the Bible*. It is Utnapishtim (the Babylonian Noah) who is speaking of his experiences during the time of the deluge:

When the seventh day approached,
I brought out a dove and let her go;
The dove went out and returned;
There was no resting-place and she came back.
I brought out a swallow and let her go;
The swallow went out and returned;
There was no resting-place and she came back.
I brought out a raven and let it go;
The raven went out; the diminution of the waters it saw;
It alighted, it waded about, it croaked, it did not come back.

These few correspondences between the pagan and the Biblical accounts are quite significant. But do they prove anything regarding the relation of the two narratives? It is true, the rationalist and the negative Biblical critic may infer that the Biblical writer borrowed from the Babylonian story; but that does not necessarily follow as a legitimate inference. The evangelical believer will draw a different inference, which seems to us more reasonable, and that is this:

There was a real deluge, such as is depicted in the Bible. It was a real historical event. Under divine inspiration the Hebrew writer gives the true history of that cataclysm, and assigns the true reasons why it was brought about, namely, as a punishment upon the wicked antediluvians. On the other hand, the Babylonian writer was dependent only on tradition for his knowledge, and

wrote his account many years after the event. By that time the people had degenerated into polytheism, had developed a crude mythology, and thus the story of the deluge had become grossly corrupted, as will be seen by a further analysis of the pagan epic. Such deterioration always takes place when people are left to themselves without special divine guidance. The status of all the ethnic religions furnishes proof of this fact. Missionaries in the heart of darkest Africa tell us again and again that there are many facts about their religious creeds and practices which prove degeneration from higher forms. Even their languages supply evidences of the same fact of deterioration.

We believe that the above-named view of the Babylonian account of the flood is reasonable. If the Biblical writer had to borrow from the Gilgamesh epic for any of his facts, he surely would not have been able to rid his story of all the polytheistic and mythological elements in the pagan narrative. Yet his narrative is entirely free from all such pagan factors. How could he have thus cleansed the story if he had to borrow from the pagan account? If some one replies that he was divinely inspired to rid the story of those pagan features and make his account entirely monotheistic, we answer that it is more reasonable to believe that the Holy Spirit guided him in the telling of the story without going to pagan mythology for any of his material.

This view is still further confirmed when one reads the whole Gilgamesh poem, or at least as much of it as has been preserved. Before we make further quotations from the poem, let us note what Dr. Barton has to say about the comparison between the pagan and the Biblical accounts of the deluge. It should be remembered, too, that Dr. Barton was a good deal of a Modernist. We quote from page 277 of his work:

The above account of the deluge (that of the Gilgamesh epic) so closely resembles that in the Bible (Gen. 6:9—9:19), that nearly all scholars recognize that they are two versions of the same narrative . . . When the Babylonian account is compared with the Biblical, there are two striking differences. 1. The Babylonian story makes the flood local; the Biblical, general. 2. The Babylonian story, fascinating poetry though it is, has a conception of deity in strong contrast with the dignity of the Biblical monotheism. The Babylonian gods disagree; they blame each other; they crouch with fear like dogs; they swarm about the sacrifice like hungry flies! Nothing could more strikingly illustrate the inspiration of the Biblical story than to measure it against the background of this Babylonian poem, which is clearly a variant version of it.

In such a case it is not likely that the Biblical writer would have needed to borrow from a crude pagan story of the deluge. He wrote from first-hand knowledge, or, at all events, from knowledge that was divinely revealed to him. Perhaps the true, authoritative account was handed down to Moses—for there was much writing long before his day—and he was divinely guided in putting it into literary form, the form in which we have it today in our Bibles.

All told, we believe that Drs. Ira M. Price and George A. Barton give the best explanation of both the resemblances and the differences between the Biblical and the Babylonian accounts of the flood, as well as of the creation of the universe and the fall of man, namely, that neither borrowed from the other, but that they are cognate accounts of the same events. Then we further add our own view, which is that the Bible gives the true records, while the pagan accounts are corrupted through the departures of the Babylonians from the true God.

In order to point out more strikingly the vast differences between the Biblical and Babylonian stories of the flood, we will give further quotations from the Gilgamesh epic. Near the beginning of the poem we read:

I will reveal to thee, O Gilgamesh, the secret story,

And the decision of the gods I will relate.

Shurippak, a city which thou knowest,

Is situated on the bank of the Euphrates.

That city was old and the gods in it—

Their hearts prompted them—the great gods—to make a deluge.

Then the gods took counsel together regarding the flood. There were at least the following gods: Anu, Ellil, Enmashtu, Ennuga and Ea. The following is what they said to the "reed-hut;":

Pull down thy house, build a ship;
Leave thy possessions, take thought for thy life;
Leave thy gods, thy life save.

And why was the flood to be brought upon the world? Ea gives the reason:

Know that me—Ellil, hates me.

I may not dwell in your city;

On Ellil's soil I may not lift my face.

I must go down to the ocean with Ea, my lord,
to dwell.

Upon you will he (Ellil) then rain abundance.

So the great deluge is visited upon the earth and mankind because Ellil hates Ea. Compare that reason with the Biblical reason for the flood—namely, on account of the evil and corruption of the people. Then follows a long and tedious description of the building of the ship and of the flood itself, which is depicted as a terrible catastrophe. And how did the gods themselves feel and behave in the midst of the great inundation? Hear it:

The gods were frightened at the deluge;

They fled, they climbed to the highest heaven;

The gods crouched like dogs, they lay down
by the walls.

Ishtar cried like a woman in travail:

Wailed the queen of the gods with her beautiful voice.

The gods along with Anunnaki wept with her;

The gods bowed, sat as they wept;

Closed were their lips (silent their) assembly.

Do you find anything like this crass polytheism and mythology in the Biblical story of the flood? When, after the waters had receded from the earth, Utnaphistim prepared a sacrifice on the top of a mountain, the poem goes on to say:

The gods smelled the savor,

The gods smelled the sweet savor,

The gods above the sacrificer gathered like flies.

When at length the queen of the gods drew near,

She raised the great bows (?) which Anu at
her wish had made.

"Let the gods come to the sacrifice,

But let not Ellil come to the sacrifice,

For he was not wise; he sent the deluge,

And numbered my people for destruction."

When at last Ellil drew near,

He saw the ship; Ellil was angry;

His heart was filled against the gods and Igigi.

The Igigi are the spirits of heaven. Then Ea rebuked Ellil severely for his wantonness in bringing the great catastrophe upon the people of the earth. The poem ends in this way (Ea is speaking):

"In former time Utnapishtim was a man;
Now let Utnapishtim and his wife be like gods
even like us.
Let Utnapishtim dwell afar off at the mouth of
the rivers."
He took me and caused me to dwell afar off at
the mouth of the rivers.

We leave the matter to the judgment of our readers. Is it likely that the Biblical writer would have borrowed any material from so crude a mythological and polytheistic story?—L. S. K.

Reviews of Recent Books

Christ's Challenge and Other Evangelistic Sermons. By Charles Forbes Taylor. Fleming H. Revell Co., New York, Chicago, London, Edinburgh. \$1.50.

These are earnest evangelical sermons. The book is written by the author of that gripping work, *The Gospel Wagon*, not a piece of fiction, but a true narrative of evangelistic work. In this book there is no shading of any doctrine of the Christian system. The Bible is accepted throughout as the inspired Word. The total Christ steps forth on these glowing pages as the eternal Son of God incarnate, the divine-human Saviour of the world. The atoning blood of Jesus cleanses human life from all sin. The first chapter gives the main title to the book. The remaining chapters keep up the high standard set in this initial chapter. The author says some needed and pungent things in this sermon entitled "The Bible and Modern Education." It is all too true that much of modern education throws overboard a large part of the Bible, if it does not jettison all of it. But in Mr. Taylor the Bible finds a loyal and cogent defender. May God richly bless these stirring messages! And may they strengthen and restore the faith of many thousands of readers!

The Church or the World? The Crisis of Christendom. By C. W. Hale Moses, D.D. Marshall, Morgan & Scott, London and Edinburgh. 6s. net.

Many people in the church, and the church even as a whole, need trenchant handling every now and then. There can be no doubt that the world is too much with the church now-a-days. So censorship is often necessary. In this good-sized book (254 octavo pages) Dr. Moses has used the two-edged sword of the Spirit to good effect, and has sharply divided between the world and the church. He treats the subject quite exhaustively and in scholarly fashion, referring to many learned writers from the earliest times of the Christian era up to the present day. He defines the world and the church, and

shows that they are opposed to each other. He has some cogent words to say about the relation of revelation to evolution, showing that the latter undermines faith in the former, and thus lessens its spiritual power. He quotes Bishop Barnes to show that, as soon as the bishop accepted evolution, he began to hack away at the Bible. So with many others. In the second part of his treatise Dr. Moses gives a historical survey of the encroachments of the world into the life of the church. In all cases the world has had a spiritually deadening effect upon the church's life. Dr. Moses is the author of two other important works: *Where Go the Dead?* and *Roads of Destiny*, both of which are highly commended.

The Bible of the Expositor and the Evangelist: Volumes 17 and 18. By W. B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. Order also from L. W. Camp, 1020 Harmon Place, Minneapolis, Minn. Cloth, per volume, \$1.00 (postage 15c.); paper, 50c. (postage 10c.)

Our readers are already aware of Dr. Riley's great project, which is to publish forty volumes of expositions of the Bible. Something over thirty volumes have now been issued. It is a pleasure again to recommend this whole series, because of Dr. Riley's loyal adherence to the Bible as the Word of God and his vivid expositions and practical applications. There is nothing dull or lifeless or formal about his treatment of the Bible. His work is not a commentary in the usual sense of the term, but an exposition of the vital teachings of the various Biblical books, accompanied by informing isagogical matter for each book. Volume 17, now before us, treats of 1 and 2 Peter. How appealing are these chapters on the Petrine teaching! The author deals with such subjects as, "The Living Hope," "Success Through Suffering," "Wife and Mother, a Model in Both," "The Minister's Account of Himself," "Principles of True Patriotism," etc. Volume 18 treats of 1, 2 and 3 John and Jude. In this volume we note Dr. Riley's deep spir-

itual insight, especially in his treatment of the First and Second Epistles of St. John. Some of his topics are: "Propitiation by the Blood," "The Center and Circumference of Love," "Christ and the Changing Order," "Three Typical Church Members," "The Faith Once for All Delivered." Certainly the reader has before him a feast of good things in these volumes by a master of Biblical exposition.

Catholic Teachings. By Thomas C. B. Healy. The Macmillan Company, 60 Fifth Ave., New York City. \$1.50.

There is no need of denying it—we have been deeply interested in this book. It is written by an out-and-out Roman Catholic. The spirit of the writer is kindly, and his book is as little controversial as is possible for a man who has strong convictions. In his calm yet earnest way he sets forth the beliefs of the Roman Church, which he evidently accepts *ex animo*. Where he cannot prove he asserts, although always in a kindly temper. He does not un-Christianize other Christian people who are sincere, albeit he thinks that they are sadly mistaken, and would like to convince them that they should come into the fold of the "Mother Church." We commend the book—though not all its teaching—to all who want to know the whole body of doctrine and practice of the Roman Church.

It is gratifying to note how firmly Mr. Healy upholds the following fundamental doctrines: the complete inspiration of the Bible, the Trinity, the Deity of Christ, His true incarnation, His virgin birth, His substitutional atonement, His resurrection, and His ascension to the right hand of the Majesty on high.

However, fine and frank as is the spirit of the writer, we are impressed with the fact that many of the Roman teachings are without a Biblical foundation. Take, for example, the statement of the *Baltimore Catechism*, quoted by the author, that the church has "one visible Head," meaning, of course, the Pope; but the Bible says clearly that Christ is the Head of the church (Eph.1:22,23; 4:15; Col.1:18; 2:19). Look at Col.1:18: "And He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." In spite of all the author's arguments, there is no evidence that Peter was the head of the apostolic church,

or that he ever named a successor who was to be Christ's vice-gerent here on earth. James was the president at Jerusalem, not Peter. In the latter part of the apostolic period Paul became more prominent than Peter, and we are sure that Paul was at Rome, but have only tradition that Peter was ever there. Then there is the doctrine of the immaculate conception of Mary—a doctrine for which there is no Biblical authority, nor is there any necessity for it in the nature of things. The conception of our Lord by the Holy Spirit insures His sinlessness. While Mr. Healy says that the Virgin Mary is not to be "adored"—we suppose that means worshipped—yet prayers are offered to her to intercede for the petitioners (see some of the prayers on pages 307-311). Neither can we find any Scriptural authority for looking upon the Mass as "the unbloody sacrifice of the body and blood of Christ" (p.156). The author adds: "The Catholic Church teaches that the Mass is not only a real sacrifice, but that it is identical with that of the Cross." But the Bible teaches a different doctrine: "For Christ also hath *once* suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet.3:18; cf. Heb.7:27; 9:28; 10:10). Protestantism cannot be convinced that there are seven sacraments, but believes that there are only two ordinances, namely, baptism and the Lord's Supper, that can properly be so designated.

Without reflecting, therefore, on the sincerity and devotion of the people who hold the Catholic faith, one cannot help being surprised that the Roman Church has added to the pure Biblical body of doctrine so many teachings that are extra-Biblical, and some that seem to us to be anti-Biblical.

Day of Trouble. By G. L. Wind. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. \$1.50.

One might think that a story with the word "trouble" included in its title would not be a very attractive piece of fiction. Yet, when you take second thought, you want a story that has trouble in it; one that does not run along in merely commonplace grooves. Most of our lives do not have enough of the tragical or dramatic in them to make them worth telling on the printed page. Well, here is a story that has enough trouble in it to suit everybody. You may be a little disappointed with the first chapter; but pray

do not stop there; read on and you will soon get into the midst of the going. How in the world, you will say again and again, is this snarl of circumstance, misunderstanding, self-will, requited and unrequited love ever going to be untangled? Is there any way by which this complex and chaos can be brought into order? And your wondering how it will all come out keeps you on the tension until the very last page or two. For that reason we can say that the plot of the story is well sustained to the end. There are some really exciting places in the story. The description of the college regatta, in which the hero had a prominent part, reminds one of some of the dramatic situations in stories that have become classic. Max Werner and Julie Ring are two real people, good and true, but not too good for daily use. Timothy Ring, Julie's father, is a character whose neck you would like to ring (metaphorically, of course)—until he—well, read the story and see. And how you will like Mrs. Ring, Julie's mother; there was a woman for you. So with Max's mother and his sister Betty. In fact, you will like all of Max's people, and Max, too. The story is also a good Christian story, but it is a sensible kind of religion—the kind that makes strong men and womanly women. There is some argument on these pages, but not enough to retard the movement of the story. While there is plenty of "trouble" in the story, yet, after you have read the last sentence, you feel kindly toward everybody in the world. In so much of the fiction of the day there is the temper of cynicism. There is nothing of that spirit in this wholesome story.

The Philosophy of the Good Life. By Charles Gore, D.D. Charles Scribner's Sons, 597 Fifth Ave., New York City. \$3.00.

There can be no doubt that this book has many of the elements of greatness. Dr. Gore is something of a Modernist in his attitude toward the Bible, and so one feels impelled to be on one's guard about endorsing all his positions. For instance, in this work he lets it be known that he believes in evolution and accepts the doctrine that man came from an animal stock by that process. Speaking of primitive man, Dr. Gore says: "He has inherited from his animal ancestors a group instinct which led him to live for his group and sacrifice himself for it" (p.21, 236, 304). But why not accept the Biblical account, namely, that man received his social nature

from a good and self-sacrificing God who created him in His own image? Dr. Gore also says (p.22): "The origins of religion are of course obscure." Why "of course?" Surely if God created the primogenitors of the race in His own similitude, He would have made them religious beings, and so, "of course," the origin of religion is perfectly clear, according to the Christian's Bible. In many places in this book Canon Gore's liberalism comes to the fore.

But in other respects the book is so strong and true that frankness demands also a constructive treatment of it. The author takes a firm stand for the theistic world-view. There must be an ultimate moral ground for the cosmos as a moral economy in which moral personalities like us men live and move and have our being; for the non-moral never could have evolved into the moral by means of resident forces, because the resident forces were not there. But the ultimate source must be a person; hence God as a personal moral being created a moral regime. For this reason Dr. Gore's book furnishes an effective argument against the atheism and mechanism of our day. We hope the advocates of the mechanistic philosophy will read the book and be impressed with its convincing character. We think that, if they reason fundamentally, they will agree that Canon Gore is correct. We are also glad that he takes the position that Christianity, based on the person, work and revelation of Jesus Christ, presents the only world-view that is adequate to account for the ethical phenomena so evident in the universe. If there is anything cloudy about his conception of Christ, he still takes the position that Christ is the true and sufficient revelation of God and His will toward the world. We are glad to quote the following (p.304):

There is no justification for attributing to "the subconscious" the thoughts or utterances of Amos or Isaiah or Jesus. There was nothing in their past traditions to account for such thoughts. It must be acknowledged that they have all the appearance of downrushes from the superconscious rather than uprushes from below the level.

This is also to be commended (p.308):

Nor is it to the point to argue that the Christian faith would be all the better for discarding the miraculous. Speaking for myself, I wholly dispute this position. I feel sure that, as Christianity never could have got its start without the miracles of Christ, and in particular without its confident proclamation of the miracle of His resurrection, so I believe it could not retain its hold

without those elements. They supply the certificate human nature so greatly needs, that the God of nature is also the Saviour.

But in the following statement Dr. Gore's Modernism crops out (p.309). He is saying that "the record of Jesus as a whole" is "historically convincing." Then he qualifies thus:

I say "as a whole," not meaning to demand any infallibility in detail for our records, but only such trustworthiness as is asked for in ordinary history believed to be circumstantially credible.

Thus, in spite of the many excellencies of his book, Dr. Gore fails to take a firm stand on the plenary inspiration of the Bible, and leaves it to human reason to accept only what suits its processes. That explains why he believes in the theory of evolution and why he thinks that the origins of religions are "obscure." In all his many pages of discussion of the "good life" we find no clear acknowledgment of the Biblical doctrine of man's creation in the divine image, making him a moral being from the start.

The Church and War. By Albert R. H. Miller. The Bethany Press, Beaumont and Pine Streets, St. Louis, Mo. \$1.50.

It must be admitted that this is a very enlightening book. It recites the history of the relation of the church to war from the apostolic age down to the present time. For the first three centuries the church had no part in war, and that was the period of its greatest moral and spiritual victories. Then, during the Middle Ages, the church was much engaged in carrying on wars and persecutions. Even the Reformation did not put an end to wars. And more yet, when the World War broke out, many of the leading churchmen of our own country, as well as of other lands, grew hectic and excited and advocated war of the most destructive and cruel kind. Some of the most radical pacifists of today were then hectoring President Wilson to put our country into the war long before he was ready to propose such a measure. The author gives the names of some of these violent advocates of war. Among them were Sherwood Eddy, Harry Emerson Fosdick and Newell Dwight Hillis. But after these men had seen the awful character of the war, and had investigated its causes, and learned that most of the so-called atrocities had no foundation in fact, they experienced such a revulsion of feeling against militarism that they are now out-and-out pacifists, and de-

clare that they would not take part in any war. One cannot help wondering what they might do if some other nation should declare war against the United States and threaten to invade this country. But all speculation aside, it is evident that the church people and the people in general are against war. It is to be hoped that the spirit of peace and good will and anti-war will so permeate the minds of the people that rulers, statesmen and diplomats will try all other means to settle disputes rather than to resort to the arbitrament of war. Whatever may have been the spirit of the past, we believe that the world has learned enough about the evils and horrors of war and the lasting benefits of peace, to desire to bring in the era of which the ancient prophet wrote when the peoples "shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa.2:4). Mr. Miller's trenchant and appealing book will help toward this end. Our one serious objection to his book is his treatment of parts of the Old Testament and his calling the Jehovah of the Old Testament a "tribal god." There is a better way to deal with the Old Testament than the method used by our author.

Bridal Aspects of the Church. By F. A. Perigo, F.R.S.A. G. F. Vallance, Publisher, 2 Broomhill Road, Goodmayes, Essex, England. 2s 6d.

We are not sure that we can follow the author in his use of Biblical types, firm a believer as he is. He treats various women of the Old Testament as types of the church, and finds a good many parallels most of which, we confess, seem to us to be fanciful. We are not sure that God meant them to be foreshadowings of the relation of Christ and His church. Eve is regarded "as the supreme type of the church;" Rebekah, as "united with the heavenly man Isaac;" Ase-nath, "as affording Him satisfaction and fruitfulness;" Zipporah, "as the companion of His rejection;" Ruth, "as showing the divine way to union;" Abigail, "as showing the appreciation of Christ when everything is against it;" the Shulamite, "as expressing the delight of relationship and communion." While these conclusions seem to us to be vague and even far-fetched, we believe that many people will be interested in Mr. Perigo's studies, which evidently are original with him. There is no question about his

devotion to the Bible and to the Christ the Bible portrays.

From Death to Life. By Oswald J. Smith. The Christian Outlook Company, 15 Conrad Ave., Toronto, Canada. 25 cents.

That the true Christian life is not a human achievement, but a divine bestowment this may be said to be the pivotal matter in this earnest evangelical booklet. No one can enter heaven without eternal life. "He who has that life will be admitted; he who has it not will be barred." Man in his natural state is "dead in sins and trespasses," and therefore must have a new spiritual life begotten without him by regeneration in order to be a child of God and fitted for the heavenly life. Mr. Smith examines quite a number of proposed substitutes on which far too many people depend, and shows their utter inadequacy. God's way, however, is union with Christ, and that union is effected solely by the Holy Spirit. This booklet ought to be read by everybody because it deals with the most vital problem of life.

Chores and the Altar. By George Alexander Campbell, D.D. The Bethany Press, Beaumont and Pine Streets, St. Louis, Mo. \$2.00.

By the arresting title of this book the author evidently means that Christian people should worship God reverently at His altar and also perform the small, routine duties of life—the "chores." Doing chores may not always be so interesting, and may bring little renown, yet they should be performed in such a cheerful spirit as to become means of spiritual advancement. Well, Dr. Campbell has written a most inspiring and interesting book. He certainly knows how to use the terse style. You will not find a long and complicated sentence in the whole book. He is somewhat mystical in the good sense of the term, because he believes in being right with God and having direct communion with Him; and yet he is very practical, making Christianity an everyday practice. In the sub-title he describes his book in this way: "A series of brief intimate messages and affirmative testimonies to the mystic faith of the Christian soul." In his first section he announces his creed. We have one fault, however, to find with this statement of his beliefs: we think he should have placed the last article first. Then how beautifully and logically all the other articles would have issued from it as their divinely begotten source. The last article is this: "I believe in

presenting Christ to all, Christ the Friend, Christ the Teacher, Christ the Example, Christ the Saviour, Christ the Son." All of the chapters in this book are stirring and uplifting; some of them are tender and touching, especially the tributes to his father and mother. His references to his own boyhood experiences in the country amid rustic surroundings give a homely spice to his discourses, and you are glad that a mighty preacher in a great city is not too "uppish" to admit his rural breeding. Those very experiences on the expansive prairies of Manitoba seem to have given tone, tonic, solidity and depth to his experiences.

The First Soprano. By Mary Hitchcock. Pentecostal Publishing Co., St. Louis, Mo. \$1.00.

Although this story was published some years ago, a review copy has been sent to us. It is so fine a religious story that we wish to commend it. Many of the characters are admirable. The gifted "first soprano," Winifred Gray, is a lovely person, and is true to Christ and His church. There is enough movement in the story to make it interesting throughout to the true Christian, who feels stirred by adventures and thrilling experiences in the spiritual world, and does not care for merely physical and secular excitement. Enough of a love affair runs through the story to give it some very human touches. True worship is inculcated, and merely formal service is deprecated. Many a formal church member and minister will find himself mirrored in these pages, and we hope he will profit by the rebuke the author gives him. While the narrative deals with real Christian experiences, there is nothing weak or mawkish about the kind of religion it upholds and its best representatives practice. A young skeptic, who feels the discomfort of his doubt, but who is honest, proves to be an interesting character. A wholesome religious story like this one could have been written only by a genuine Christian author.

Additional Literary Notes

A dainty booklet, *The Life of Faith Almanack*, 1932, comes to hand from the great evangelical publishers, Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, E.C.4, London, England. Price, two-pence. It contains daily Bible texts and Bible readings, short and suitable poems for vari-

ous seasons, postal information, dates of important religious conventions in Great Britain, phases of the moon, and other important items. The brief daily Bible texts will make good mottoes for the spiritual life on every day of the great year of 1932.

A deservedly scorching review of Dr. Shailer Mathews' recent book, *The Growth of the Idea of God*, appeared in the *Presbyterian* for November 12th, 1931. We rejoice in the incisiveness and vigor of the writer. Dr. Mathews virtually denies the existence of the soul as an entity distinct from the body. He thinks that "modern thought makes such a pattern ineffective." On this statement the reviewer observes:

Some modern psychology denies the reality of the soul as a distinct entity, but it is neither good psychology nor common sense. We have been through all this soulless, subjective psychology, and it is not rational. We think it a pity that the Ohio University had to listen to such rubbish. . . . This book marks the extreme of radical modernism, based on perfectly irrational deductions from history, science and psychology.

According to this book, Shailer Mathews does not believe that God revealed Himself to the children of men, as the Bible plainly teaches. No; that is one of the many "patterns" that "modern thought" cannot get away with. The idea of God is a "growth"—that is, an evolution. A God who is transcendent and immanent is also a "pattern" that is repugnant to the modern mind.

There has been reason for some years to suspect the theological soundness of Dr. J. Stuart Holden. Some time ago he preached a sermon on the crucifixion of Christ in St. Paul's Church, Forman Square, London, England. This sermon has now been printed in full in a leaflet, accompanied by criticisms by two evangelical scholars. Should you want a copy of this leaflet, address Thomas W. Tait, M.D., 320 South 15th Street, Philadelphia, Pa.

Having read the above-named leaflet, our sympathies are with Dr. Holden's critics. We feel that he has obscured the Biblical doctrine of the atonement which Christ wrought for us upon the cross. Even in his first paragraph he introduces a speculative problem as an attempted explanation of the meaning of the crucifixion. He says that his guide in all these questions has been, "so far as we can discover, the consciousness of Jesus Himself." We think that clouds the matter, for

the question of Christ's consciousness in every respect has been from time immemorial a debated question by theologians. The true and clear guide to the meaning of the cross is and must be the Holy Scriptures, whether the statements are found in the Old Testament, the gospels, the epistles, or any other part of them.

Let us note the cloudy thinking of Dr. Holden. He says that our Lord "believed" so and so. For example, "He believed, and declared His belief, that He gave His life as a ransom for those in bondage." Where does the Bible say anywhere that Christ "believed" anything? He always asserted truth as if He had positive knowledge. He did not say, "I believe that the Son of God came not to be ministered unto, but to minister and to give His life a ransom for many," but declared positively that He came for that beneficent purpose.

Dr. Holden also confuses matters when he says that "it was not its penal character as suffering that gave to Christ's crucifixion its atoning value." Then what did He suffer for the redemption of man from sin if not the penal consequences of sin? What was due to sinful mankind? Surely the punishment of their sins. Therefore, if Christ was man's substitute and representative, as Dr. Holden admits, He must have taken man's place under the law of justice. The Bible puts it right and fundamentally: "The chastisement of our peace was upon Him, and with His stripes we are healed;" "He suffered, the just for the unjust, that He might bring us to God;" "He bore in His own body our sins upon the tree."

We are pleased with Dr. S. M. Robinson's fair yet vigorous review, in the *Presbyterian*, Philadelphia, Pa., of Ernest R. Trattner's recent book, *As a Jew Sees Jesus*. Dr. Trattner can now "see Jesus" through Jewish eyes; and why? Because he has adopted the modernistic view of Jesus as merely "a Galilean peasant of peculiar religious genius." Thus the Modernists have given the Jews the cue, so that they can "accept the naturalistic figure of Jesus as the original." Like some Modernists, Dr. Trattner blames Paul for orthodox Christianity and for spoiling the simple religious teaching of the natural human Jesus. Dr. Robinson says acutely:

As a revelation of Jesus, we find that the criticism leveled at others applies to the author himself. If other authors have painted a Jesus in their

own image, surely here is a study straight from the synagogue. As a revelation of the Jewish mind, the book is full of interest.

But the picture of Jesus painted in this book is that of the subjective imagination, not the picture of the true, historical Christ who proclaimed Himself the Son of God come to seek and to save a world that was lost in sin.

Another keen reviewer in the *Presbyterian*, Dr. David DeForest Burrell, gently demolishes James Gordon Gilkey's new book, *Meeting the Challenge of Modern Doubt*. Dr. Burrell thinks that "this popular exponent of liberalism" (Dr. Gilkey) has done orthodoxy a real service by showing how futile is the effort of a Modernist to help people who are troubled with doubt. A man who doubts so much himself cannot extricate other people from doubt. Dr. Gilkey, says his critic, "discards every supernatural element in Christianity save the bare existence of a helpless God." Says Dr. Burrell in concluding his review:

. . . Dr. Gilkey has attempted the impossible. Modernism, having been responsible for the rise of much of modern doubt, how can it answer the challenge it has evoked? Dr. Gilkey and the doubters stand on the same platform . . . You cannot answer the fire of the enemy's guns by throwing away your ammunition.

Yes, indeed! It is only full-toned evangelical faith that will effectively cure the doubt of the day. What is needed is a lot of genuine conversions, with a real experience of salvation from sin, after the kind of transformation that took place in the lives of Paul, Justin the Martyr, Augustine, Luther, John Bunyan, John Newton, John Knox, Charles Spurgeon, Hudson Taylor, Adoniram Judson and Phillips Brooks.

A correspondent asks us whether we know of a book that effectively refutes Harry Elmer Barnes' book, *The Twilight of Christianity*. We have no knowledge of such a book. If any of our readers have such knowledge, the editor of this department will be grateful for information regarding it. Address him at 1126 N. Fountain Ave., Springfield, Ohio. A broadside on *Humanism—A Battle Line* is effective in many ways, although the contributors are all Modernists, and thus weaken some of their arguments. However a strong evangelical exposition is William Hallock Johnson's recent book, *Humanism and Christian Theism*, published by Fleming H.

Revell Company, New York. The price is \$1.50. This book was reviewed in the September, 1931, issue of this magazine.

Our friend, Rev. Wilbur M. Smith, pastor of the Presbyterian Church, Coatesville, Pa., has published a pamphlet giving a list of Bibliographies of theological and Biblical literature published in Great Britain and America from 1595-1931. It is most valuable for the bibliophile. The author's purpose was not to furnish a list of individual books, but a collection of lists of books that have been made from time to time in the countries named. He begins with Andrew Muansell's list (1595) and ends with the last list published in 1931. This compilation has cost the author an immense amount of research. It is worth the price—\$1.00. Address the author.

An article published in the September (1931) number of this magazine bearing the title, *Is Evolution Science?* has been reprinted in pamphlet form. It was written by Professor Francis P. Dunnington, of the University of Virginia. A valuable feature of the article is the numerous quotations from scientific authors showing how they differ in many fundamental ways and how uncertain they are regarding the evolution theory as an adequate explanation of the phenomena of the cosmos. The pamphlet may be procured by addressing Prof. F. P. Dunnington, D.D., University of Virginia. Price 5c.

James Montgomery was a Moravian hymn writer. Many of the familiar hymns of the Christian Church came from his pen. He was the author of the beautiful hymn: "Prayer Is the Christian's Vital Breath." A brochure which gives a brief sketch of his life and Christian experiences and valuable comments on some of his principal hymns has been issued by Rev. John Greenfield, Warsaw, Indiana. The price is 5 cents per copy; 25 copies for \$1.00. Address the author.

Our editor-in-chief, Dr. Sloan, some years ago published a booklet entitled *The New Infidelity and the New Reformation*, which we desire to recommend to our readers. If you want to read just what many of the leading Modernists hold and teach, and why evangelical people in the churches feel in conscience bound to oppose them, just send for this booklet either to Dr. Sloan or to The Methodist Book Concern, 150 Fifth Ave., New York.